

The Womens Missionary Magazine

of the United Presbyterian Church

Vol. 57

APRIL, 1944

Number 8

Missionary Bridges

The Builders Of The W. G. M. S. Bridge

A Study Of The Organization

Foreword

THERE are several characteristics in the highly technical and complex art of bridge building which lend themselves to our type of bridge: A definite plan; a careful calculation as to the load the bridge can carry; allowance made for contraction and expansion; estimation of stresses and strains and a structure strong enough to withstand shocks, floods, storms and the ebb and flow of tides.

"The symmetrical order in which the spans of a bridge are arranged gives the impression of clearness of principle and leaves no question in the mind as to the suitability of the structure to the purpose for which it is intended."

In such a building many, many workmen have a part, some highly skilled, some not highly skilled, but each one keeping constantly before him the picture of the finished structure.

In 1936, when the great bridge that spans the bay between Oakland and San Francisco was dedicated, the

engineer met a group of visitors and explained many fine points about the construction of this wonderful bridge. He showed them a sample of the great cable that holds it up. It was composed of seventeen thousand five hundred wires. "Each wire," said the engineer, "has a tensile strength to hold up a Ford car. "No one wire can hold up the bridge but all the wires together are holding it up and will carry the traffic of the years."

The plan for our W.G.M.S. Bridge was begun sixty-one years ago. The channel over which it was built has widened and deepened and the bridge has grown stronger as new spans have been added. The 44,332 women, young women and Juniors in America all have had a part and the 6,617 in foreign lands have had their part also. However strong a few individuals may be they cannot bear the strain but the total 50,944 can with God's help, carry the heavy responsibilities allotted by the General Assembly to the Women's General Missionary Society.

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The Women's General Missionary Society Of The United Presbyterian Church Of North America

By MRS. J. D. SANDS

President of the Board of Directors of the Women's General Missionary Society of the
United Presbyterian Church

THIS Society was organized in 1883 for the purpose of assisting all the Boards of the Church in any way authorized by the General Assembly. The women were organized in missionary societies in many congregations from the very beginning of the denomination, and later Presbyterials were formed.

The Rev. James M. Fulton, D.D., pastor of the Fourth Church, Allegheny, Pa., met with four women of the same city in order to inspire them with the idea of a missionary society which would unite the ten presbyterials then in existence and form one General Society. This self-appointed committee sent out letters to representative women all over the Church calling a meeting in the First Church, Allegheny, in May, 1883 and there, after much discussion and prayer, The Women's General Missionary Society came into being.

This Society is a Pennsylvania Corporation with headquarters in Pittsburgh, Pa. The charter, signed by fifteen representative women, gives permission to carry on the work of missions—in support of missionaries and medical and educational institutions and to erect houses for missionaries in this and other lands. A Board of Directors consisting of fifteen women elected for a term of three years, five of whom

are elected at each annual meeting of the Society, takes charge of all the work, viz.: giving aid to various departments of the missionary work undertaken by the other Boards of the Church. For this purpose it receives and disburses all money placed in its charge by auxiliary societies and individuals.

In what now seems great wisdom the leaders of this work were providentially guided in giving it a broad outlook and hence the work of the women has not been confined to one branch of the Church's efforts; the ideal has been "all the work of women and children in the Church, foreign fields and also in the homeland." This ideal has not yet been attained but year by year the goal has been more nearly reached. Every year has shown advance steps taken and larger responsibilities assumed, thus relieving the other Boards of much of the burden they would otherwise carry.

The Board of Foreign Missions was the first Board to ask the help of the women. In the year 1872 it made an appeal for a "devoted female to go to India to assist in teaching the orphans." The women of the Church have been endeavoring to meet the constantly increasing need for women missionaries.

At the time of the organization of

The Women's General Missionary Society there were 22 unmarried women in the two foreign fields. The Foreign Board asked that the support of ten of these be assumed by the women. The salaries were then

Women's Board was for foreign missions. Two Hundred Dollars (\$200), contributed by Monongahela Presbyterian, was paid for the outfit and traveling expenses of Miss Adella Brown who was the first woman sent to the foreign field (Egypt) under the auspices of the Women's Board. Her support was also undertaken by Monongahela Presbyterian.

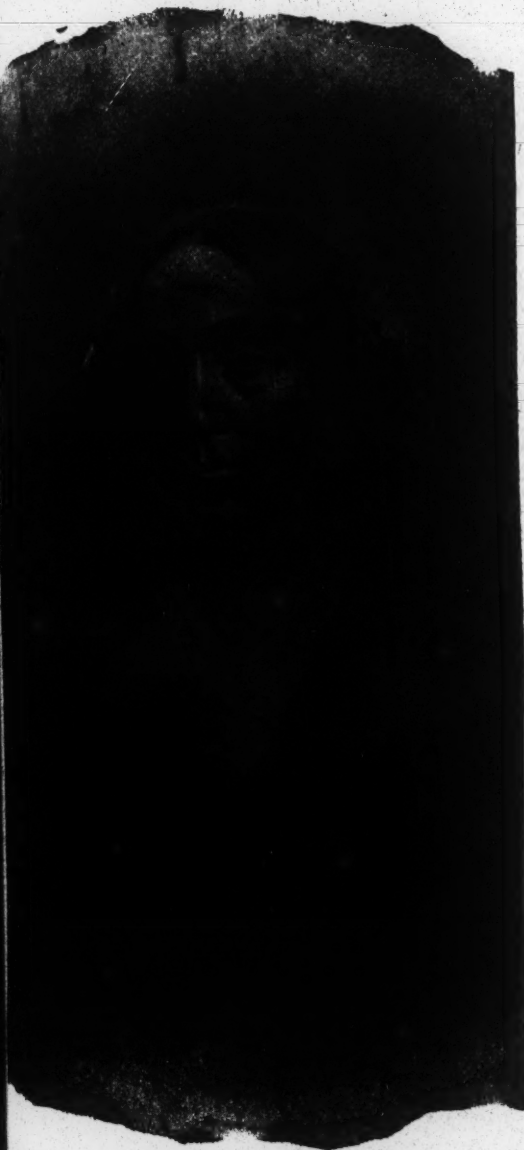
Dr. Maria White, whose name is a synonym for consecration and energetic devotion, was our pioneer physician, having gone to India in 1885. The report of her skillful efforts led to the building of a hospital at Sialkot in 1888. This was made possible by the first Thank Offering, which was presented that year.

From a small group of 17 girls under the care of "Miss Lizzie McCahon" grew the large and efficient work of the Girls' Boarding School—the first of many educational efforts.

The support of all Bible Women and the building and maintenance of many schools and hospitals in all fields is part of this Society's work.

Three of the missionaries first supported—Miss Rose McCullough, Miss Emma Dean Anderson, and Miss Mary J. Campbell—are still living and active in service and prayer.

In the home land the support of city missionaries was early undertaken and in later years work among aliens and among the mountain people of Kentucky has been carried on. The needs of the Freedmen of the South touched the hearts of the women of the Church and as soon as possible after the organization of the Society the responsibility of paying the salaries of all the teachers of

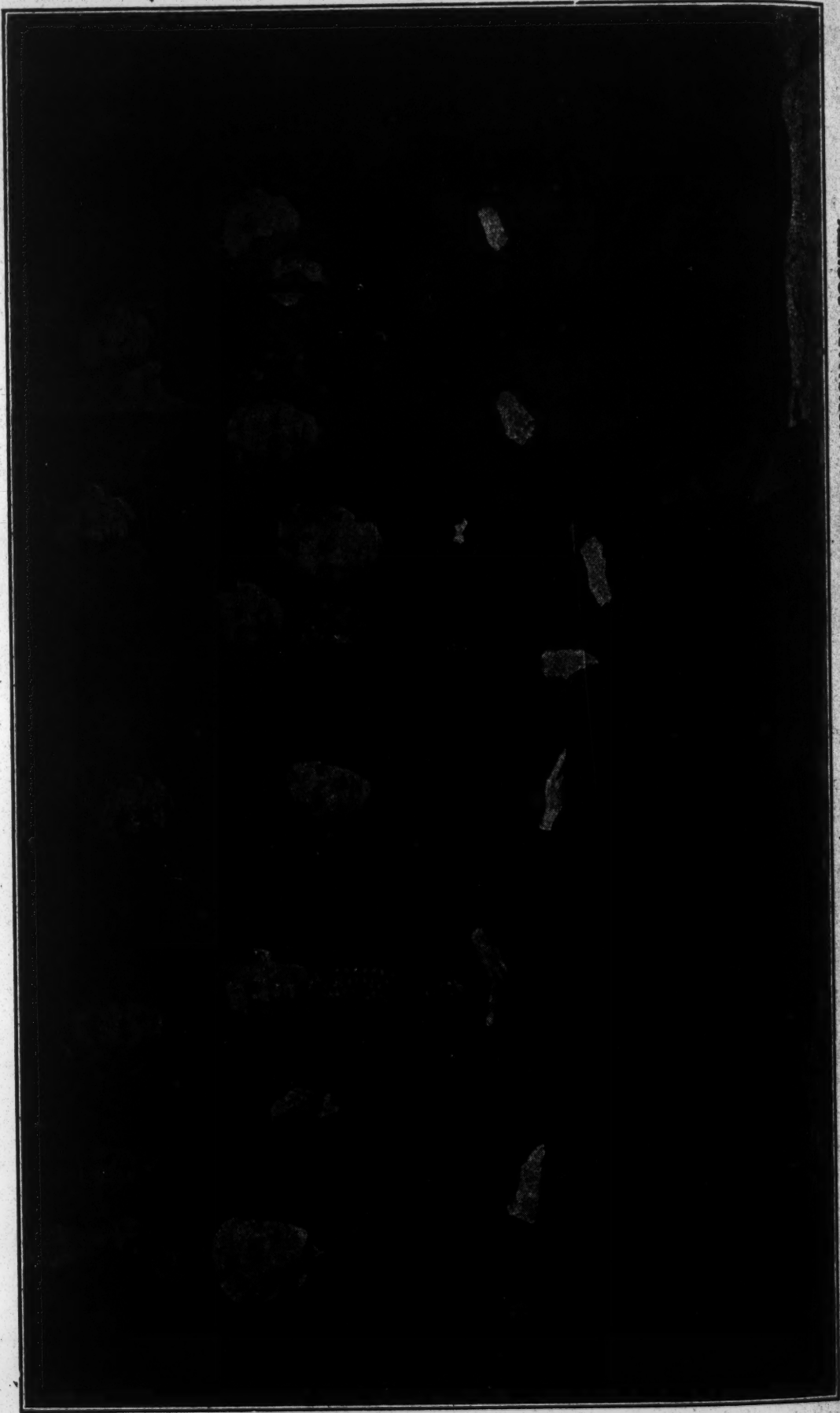


MRS. SARAH FOSTER HANNA

The "Mother" of the missionary organization in the United Presbyterian Church

\$400.00 per year. This was thought to be too much responsibility and was refused but later this support was gradually undertaken until the salaries of women missionaries were paid in full in all fields abroad.

The first money disbursed by the



THE ORIGINAL BOARD OF DIRECTORS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Mrs. E. J. McPherson	Mrs. M. M. Shaw	Mrs. W. J. Reid	Dr. C. Jane Vincent	Mrs. E. W. Hill	Mrs. Mary Samson
Mrs. J. D. Jones	Later Mrs. J. C. Duty	Mrs. H. C. Campbell	Mrs. William Edie	Mrs. Joseph McCartney	Mrs. Mary W. Porter

Domestic Science and Sewing and the matrons of dormitories was assumed. As the years went by, property was bought and buildings were erected in the various stations where the denomination carried on work. A farm was also bought with the idea of training the people in agriculture and teaching them thrift and encouraging them to purchase their own little farms and build homes.

The responsibility for all the work of the denomination for the American Indian and the entire work of erecting parsonages was given to the women by General Assembly. And through the Ministerial Relief Fund, now called the "Benevolence Fund," assistance is given to families of disabled and deceased ministers and to missionaries.

As the work grew, Secretaries were appointed to take the oversight of each department of work carried on. The young women and children of the Church have been organized and have responded in a wonderful way in interest and accomplishment.

The annual Thank Offering has been one of the outstanding features of the women's work. The idea of giving a Thank Offering over and above all other gifts for special blessings received was born in a woman's loving heart at a time of great need and lack of money to carry on the Lord's work and it has been brought to its present great proportions by women's faithful care and women's persistent efforts. The ever-increasing Thank Offering has enabled the ever-growing work to be carried on for without it the great work of the women of the denomination could not be accomplished. The New World Movement also meant much to the

building up of the work and its enlargement.

The Womens Missionary Magazine has been a great agency in interesting and informing the women of the work in all our fields and of the great need of the world. Its first editors were Mrs. Belle McD. Patterson and Mrs. W. C. Hutchison. Mrs. George Moore gave 21 years of devoted service to its conduct. The present editor—Mrs. John P. White—has been the enthusiastic, efficient editor since 1925.



MRS. H. C. CAMPBELL

A member of the original Board, who had the honor of serving longer than any other member—nearly 50 years.

The Junior Missionary Magazine interests and teaches the children of the lives and needs of the little children of the world. And the Literature Department is still another agency for the diffusion of information and inspiration and has meant much to The Women's General Missionary Society.

From the beginning of the Society the women pledged that every cent of money given for a specified object or purpose should go entirely to that specification and that no debt should be incurred. During all the years that promise has been adhered to and one hundred cents of every dollar given for missions has gone to missions. No salaries are paid to members of the Board, and the running expenses of the office and conduct of the work are met by an extra Contingent Fund.

A Convention, composed of delegates from Presbyterials, has been held each year in different sections of the country. All Presbyterials have been represented as provision was made for the small, weak ones to receive aid for travel from what is known as the Isaiah 41:6 Fund, given by auxiliary societies from their contingent funds. These meetings, presided over by outstanding women elected at a previous meeting,

have been most helpful and inspiring. Reports of work accomplished each year are given by Secretaries, missionaries tell of work in their different fields, and well known speakers give encouraging and inspirational messages.

Eighty-five women have served on the Board of Directors for a longer or shorter time. The longest period was that of Mrs. H. C. Campbell (one of the organizing committee and a charter member of the Society), who was a member of the Board for almost fifty years. For 23 years she served as Home Secretary and later was Foreign Secretary for 23 years. Mrs. J. B. Hill was a member of the Board for 40 years and the efficient treasurer for 37 years.

The Lord's blessing has been on this work of the women of our Church during all the years and we know He will bless us in the years to come if we are faithful.

THE WORK AT HAND

We need never to be anxious about our mission. We never need perplex ourselves in the least in trying to know what God wants us to do, what place He wants us to fill: our whole duty is to do well the work of the present hour. There are some people who waste entire years wondering what God would have them do, and expecting to have their life-work pointed out to them. But that is not the Divine way. If you want to know God's plan for you, do God's will each day; that is God's plan for you today. If He has a wider sphere, a larger place for you, He will bring you to it at the right time, and then that will be God's plan for you and your mission.

From the *Keswick Calendar*

The Toll Bridge

By MRS. SAMUEL E. BAIRD, Treasurer of the W. G. M. S. and of the Board of Directors

TOLL is a tax, or dues, paid for the liberty, or privilege, particularly the privilege, of passing over a bridge or highway. A **TOLL BRIDGE** is built for the purpose of bringing in revenue, part of which is used to build and maintain other highways which later will pay dividends in the way of *Toll*.

Let us consider for a little the "**TOLL BRIDGE**" of The Women's General Missionary Society of the United Presbyterian church. The plans for this structure were conceived in prayer and construction started in the year 1883. It was erected slowly, but carefully and prayerfully. In building a toll bridge, careful consideration is always given to the highway approach in an effort to bring in as many highways as possible to feed onto the bridge. You will be interested to learn that we have fifty-two (52) Presbyterian highways approaching our Toll Bridge, along which approximately forty-five thousand (45,000) members of Missionary societies live, including our Teen Age and Junior groups, who are expected to pay *Toll*. This *Toll* represents the free-will offerings of missionary-minded people over and above their regular church obligations.

A matter for clear emphasis is, that our women should first discharge their full obligation to the local church, and then they may be worthy supporters of The Women's General Missionary Society.

The amount of revenue received last year from these fifty-two (52)

highways amounted to \$124,253.31. Do you live on one of these highways? Did you pass over the bridge last year, or allow existing travel conditions to keep you at home?

Other highways approaching our Toll Bridge are: The Thank Offering Highway. This is called the "Love Gift," or gratitude to God for the privilege of living on a highway surrounded by all His benefits and mercies. Were the Women's General Missionary Society to make up the budget without counting upon the Toll from this highway, the work for which we are responsible would have to be greatly curtailed. The Thank Offering furnishes about one-third of our revenue. Does the Thank Offering box have an honorable place in your home?

The Annuity Highway. This highway is traveled by those who have to live on income and must be sure that they have a safe investment for their principal, which may be designated for whatever department of the work the annuitant desires.

The Legacy Highway. This Highway is traveled by many who in life love and serve their Master and who wish to make provision for His work after they have been called to their Eternal home.

Still another Highway is that traveled by Congregations, Sabbath Schools, Bible Clases and Individuals, who wish their Toll used for the salaries of missionaries and Bible Women, also for scholarship in various schools.

The revenue obtained from "The W. G. M. S. TOLL BRIDGE" has been used to develop, staff and maintain Medical, Educational and Spiritual institutions along highways traveled by the under-privileged women and children, at home and abroad, which today are paying dividends in the way of sound bodies, Christian homes, Christian education and souls for the Kingdom of our Lord and Savior, Jesus Christ.

We would like to state, as a matter of information, that all of the *Toll* paid for Missions is used for that purpose. Our Toll Bridge is kept in repair and operated by The W. G. M. S. Expense fund, which is ten cents (10c) per member for Women and Young Women; five cents (5c) per member for Girls' Circles, and Investment Income; other than that earned by designated funds.

You would be interested to know the amount of *Toll* it requires to maintain these highways. Before the war in 1939 we had working on our Foreign Highways one hundred and thirty-one (131) missionaries; today we have one hundred and one (101), with thirty-three (33) detained at home due to war conditions. Our Foreign Highways, in Egypt, India, The Sudan and Ethiopia, require for salaries of personnel and maintenance approximately \$20,000.00 per month. This amount takes into consideration extending our highways in Ethiopia, together with required improvements, but for the other three it does not include any advance program, or provide for emergencies.

The Home Highway, with a staff of thirty-eight (38), \$3,500.00 per month.

The Negro Highway, with a staff of forty-seven (47), \$2,500.00 per month.

American Indian Highway, with a staff of (6), \$1,000.00 per month.

Not only must we provide for present personnel, and maintenance of our institutions, but for those who have given long years of devoted service and are eligible for pension. This list, at present, numbers fourteen (14) at a cost of \$700.00 per month.

Still more *Toll* is required for the Benevolence Highway, along which we find many cases of great need.

We are asking earnest prayer, supported by additional *Toll*, sufficient to send back to the Foreign Highways all those on furlough, together with additional personnel; also additional revenue with which to increase salaries paid to workers on the Foreign Highways, as well as to those on the Home Highways, all of whom are under-paid, considering the increased cost of living. Who, other than consecrated workers, intensely interested in the work along the Highways of our King, could be expected to continue, considering the present high wages being paid for persons in similar vocations?

Can you estimate the *Toll* we would receive if every woman, whose name is on the church roll were interested in, and having a part in, the maintenance of the Lord's Highways?

Are you paying *Toll*? If not, why not?

Can our highways be extended and further developed this coming year? The answer is, yes, if every woman who enjoys the privilege of living along a highway which at one time

has been beautified by the pioneer and sacrificing members living and dead, who, in their abiding faith, made this possible, will—

1—Exercise your privilege by being an active member of a missionary society.

2—Administer the tenth. As guides for our stewardship duty, God calls us to acknowledge our relationship by setting aside a tenth to be administered for His purposes through others, which helps us to remember that all of life and things are for His eternal purposes. We Christians are not stewards simply because God made us but because He redeemed us. "Ye are bought with a price" (1 Cor. 6.20).

3—Inform yourself by subscribing and reading the Women's Missionary Magazine.

4—Acquaint yourself with the personnel and stations by having a Prayer Cycle at hand for daily devotions.

"When we know, we care, and
When we care, we give."

MY FATHER'S WORLD—AND MINE

"My Father's world — and yet
For me he leaves stirring, mighty
tasks;

And bids me share with him

In building love and truth and joy
To make his dream come true.

"My Father's world — and yet
On me waits part of all the beauty,
love,

And tenderness the world

Might use in building other powers
To make his dream come true.

"My Father's world — and yet
Not his until each willing child of
his,

For him and for his dream,

Gives love and toil and sacrifice
To make his dream come true."

(Author unknown).

HANGING OUT THE LIGHT

A speaker at a luncheon meeting in New York under the auspices of the Committee on Foreign Relief Appeals in the Churches, recalled a bit of history which he applied to the Church of today. In Queen Anne's day, according to the speaker, there was a law in England requiring each householder who paid four pounds or more a year in taxes to hang out a light in front of his home every night from seven to eleven. The watchman of the town enforced the law. Thus the welfare of the community depended upon the contribution which each householder made by his light, and the combined result was safety for all by the co-operation of all.

Only as we all hang out our lights of Christian compassion can we make any adequate impression upon the present world darkness. Our American church people have the money. Many channels for helping are open. But the watchman? There is no church official having his authority. Nevertheless, those in darkness know when the light is given. And the Eternal Watchman of those who suffer everywhere—He knows!

Exchange

The Bridge Of The Loving Heart

By MRS. G. VIRGIL HUTCHISON,, Women's Secretary

HAVE you read the story of the natives in a distant island who built a road, with much labor, for Robert Louis Stevenson? And when this arduous task was completed, they called the highway "The Road of the Loving Heart" because they so loved this kindly man who had lived among them. Since our year's study centers around bridges, why should we not think of our Standard of Efficiency as a "Bridge of the Loving Heart"—a bridge through which the Great Commission may more quickly be fulfilled. Statistics come alive when we combine them with earnest Christians. Thus our rating in the Standard of Efficiency shows how well we are following the plan of our denominational organization, the W.G.M.S. Let us take up this Standard and see if it may really serve as a "Bridge of the Loving Heart."

Point I. deals with maintaining and increasing membership in our societies. Let our Presbyterial and National officers be chief engineers with every member of a society a working partner. Many willing hands make work go faster. Each member should enlist others in building a Bridge across which shall pass the "Good News" of Salvation to all nations. Yes, our Bridge must have *Personnel* to work on it continually. to build and repair and extend so that the toilers feel that the Bridge is almost a part of themselves, so linked it is with their heart service.

Point II. requires organizing or maintaining Junior, Teen Age or Young Women's Societies contribut-

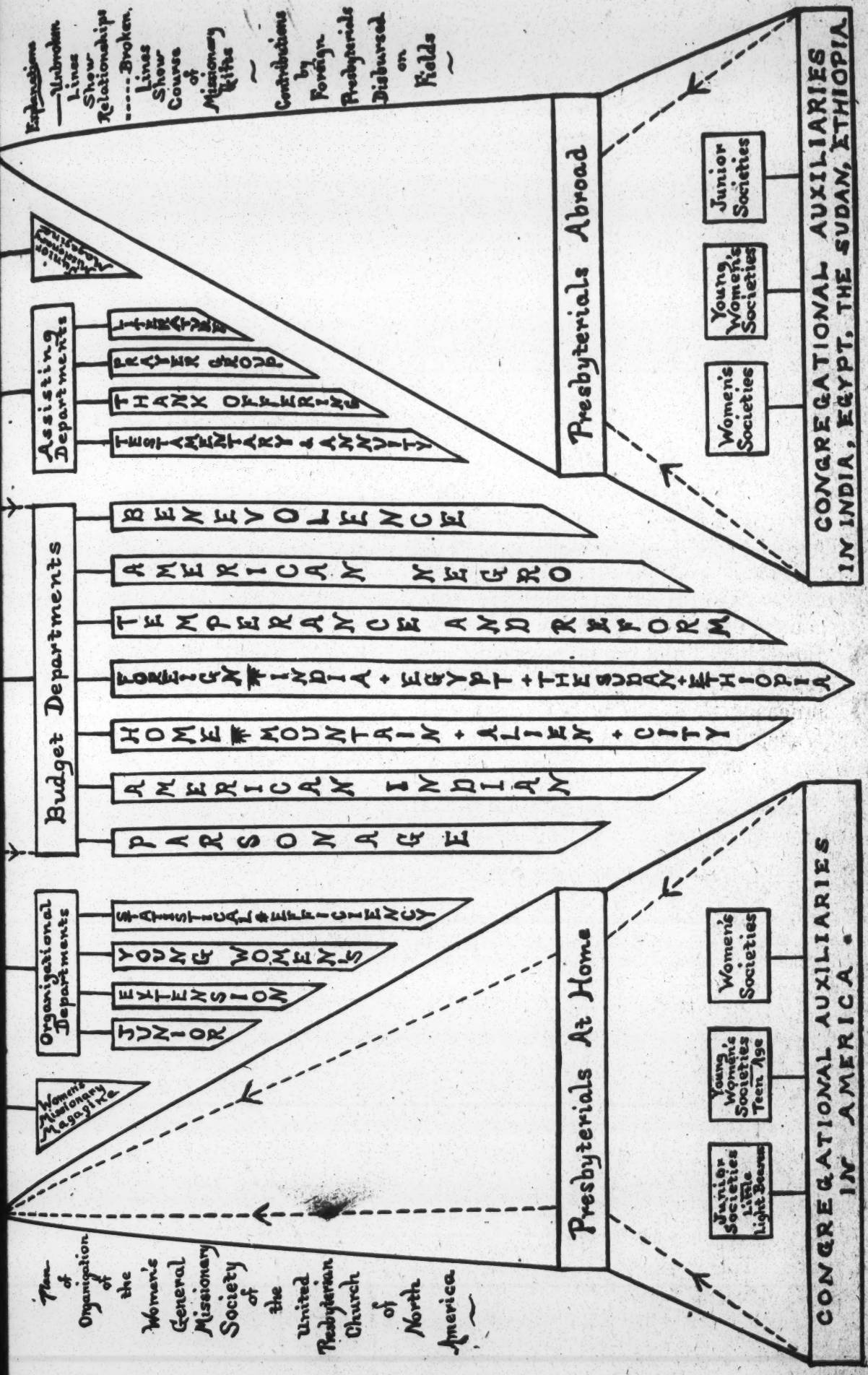
ing to the work of the W. G.M.S. Any continuing organization must draw in new members. Here is "society security" and the responsibility falls most easily on the Women's Societies. The world has many calls for youth but we must make attractive the most important call: "The Master hath need of thee." Even a tiny child can catch the vision and so we urge these societies from the younger age groups. Here is *Insurance* for our Bridge.

Point III. stresses Prayer Groups and the use of the Prayer Cycle. Private devotions are invaluable to each one of us but there is also so much power in coming together for the fellowship of group intercession. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Use the Prayer Cycle for systematic, definite, missionary prayer. We often speak of prayer as a *Cable* which holds us ready for instant communication with God. Then let Point III. be the *Cable* which carries the weight of our whole bridge of efficiency—our Bridge of the Loving Heart.

Point IV. seeks a contribution to each of the seven departments of work, and an increase in total contributions to the combined departments. These seven departments of work might well serve as the *Floor* of our Bridge for, through them, all our mission work is reached. Can you name these *Floor Boards*? (See Page 463)

Point V. emphasizes the Thank Offering. So closely is this bound up with the seven departments that we

Plan of Organization of the Women's General Missionary Society of the United Presbyterian Church of North America



Plan of Organization of the Women's General Missionary Society

might use it as *Reinforcement* for the *Floor*. Without the Thank Offering our mission work would be seriously hampered; with it the work has been greatly blessed.

Point VI. A gain in tithe payers in the society. Since the Bible not only sanctions but commands that we give the tithe, how can Christian people neglect it? There is the *Up-keep* for our Bridge, the tithes of the storehouse which regularly keep the structure usable.

Point VII. A definite share in the salary of a Home or Foreign missionary. Probably your Presbyterial already bears full support of one or more missionaries and your local society pays a definite sum to this cause. This Point then may be a *Tie Rod* which links the home society directly to its worker. Our Bridge is immeasurably strengthened by this personal contact and the whole structure is made more permanent.

Point VIII. All pledges and contingent fees promptly paid.

Point IX. Annual reports sent on time to proper Presbyterial Secretaries. These points are inseparably linked to form the *Home Communications* of the Bridge, the local telephones if you will. The annual reports must be made to insure liaison of all the societies. Every organization requires them and, if the lines are in order, these messages are transmitted promptly. Point VIII. pays the tolls on these reports. Presbyterial and W.G.M.S. expense funds care for postage, stationery, necessary office expense. Isa. 41:6 fund aids delegates, otherwise unable, to attend our national conventions. Here a vision of the whole mission-

ary program may be unfolded. Yes, these Points are necessary to our Bridge of the Loving Heart. Exchange of ideas and missionary knowledge strengthen it in all its parts.

Point X. aims to have *The Womens Missionary Magazine* in the home of every member of a missionary society, and urges the use of our own yearly program, or a mission study book. Did you ever hear of a bridge having a *Key*? Here is the *Key* which opens up our mission work as no other can. Our "Magazine" gives us a tantalizing vista of inspirational, devotional, and missionary news and literature. Since it is a printed *Key* we might call it a guide book. Surely we all need this monthly *Key* to United Presbyterian responsibilities. Our yearly program is the basis for articles in the "Magazine." A mission study book may be used instead of this program but many societies use both, thus widening their sphere of information.

Here is your Bridge, be it weak or strong. Workmanship and material have much to do with its usefulness. What kind of structure are you building in your local society? To paraphrase: "What kind of bridge would this bridge be if all who build it were just like me?" Will you not do all you can toward a 100% goal—not just for the percentage gained but because you honestly believe all these points are important in advancing the missionary enterprise? Half-hearted efforts in our war industries never win the coveted Army and Navy "E" award. Can your Master say for you: "She hath done what she could?" How do you build your Bridge of the Loving Heart?

"The Basic Seven"

By MISS EDITH L. McBANE, Recording Secretary of the Women's Board of Directors

AT an executive meeting of your society, did anyone ever ask, "What are the seven departments?" and you started out bravely, "Well, there are Foreign and Home, Negro and Indian . . ." and ended up lamely, "let's see . . . Parsonage, I think . . . and two others." Or even if you can name them all, did you ever wonder why the Literature department is not among them? Doesn't it count? Did your thoughts ever run like this: "There's the Junior, too. Isn't it a full-fledged department with a secretary of its own? And how about the Thank Offering department? Why should we stop with seven?" Perhaps, like others, you have been confused by this apparently arbitrary designation, "the seven departments," which does not seem to cover all the existing machinery.

The seven departments are not singled out because of size or importance or age but because of a certain characteristic which they have in common. Their distinction is that they possess *budgets*. With this criterion in mind, it is not hard to understand that "the seven depart-

ments" are: Foreign, Home, Negro, Indian, Parsonage, Benevolence, and Temperance and Reform. They represent all the work supported by the W.G.M.S. All missionary money is disbursed to them.

The remaining divisions of effort fall into two classes. First there are the organizational departments, which include Women's, Young Women's, and Junior. The purpose of these is to promote the work of the seven departments at different age levels. The second group is the assisting departments—Thank Offering, Literature and Prayer Group. Their function likewise is to aid the seven departments. The organizational and the assisting departments have no budgets of their own, their expenses being met from the contingent fund, except in the case of the Literature department which is self-sustaining. Thus each department has a useful part in the prosecution of the whole work but the budget departments are, like the food groups recently popularized by the government, "the Basic Seven."

(See Page 461)

"COURAGE—FOR HIM," A PRAYER BY LILA BUIST ROOF

"Oh, God," (along this narrow ledge of earth,
I start again my oft-repeated prayer.)
"Keep him this minute close to Thee
For courage, Thou hast courage,
God, to spare, and, giving him a share,
Give all the other boys, I pray.
To everyone give courage, high and true!

I would not ask for greater good
For me, in this my sad and weak,
Intolerable hour. Courage for him to know
Thou art not far away; Thou hast not left
Him, nor me, on this lonely, broken way.
God, through this maze of ours string
gleams of hope
To strengthen us along the road today."

Paper Bridges

By MRS. A. J. RANGLES, Literature Secretary

A drop of ink can make a million think." These words of Dr. Zwemer, were quoted by a speaker at the recent Foreign Missions Conference in Chicago. Words that must have truth in them, too; for why else should the front doorstep of every house of a large city be littered repeatedly with printed sheets, and why should business firms spend large sums for the attractive colored spreads in our popular magazines.

The drop of ink has gone into the building of paper bridges over which an idea may pass from the mind of the advertiser, the politician, or the propagandist to the minds of the ones to be convinced. As proof that the ideas do get across, witness the crowds at the bargain counter, the voters at the voting booth, the supporters of this and that.

The organizers of the Women's General Missionary Society very early saw the value in paper bridges. The women of the church had been urged by General Assembly to take greater interest in missions. They did their best to comply and were meeting regularly in missionary societies but they were not generally well informed. The existing church periodicals lacked space to present missions adequately. "We need," these early women said, "a missionary magazine to span this chasm of non-information"; and very quickly, after the manner of women of purpose, there was a Women's Missionary Magazine.

This was away back in 1887. In its fifty-seven years it has grown from a thirty-two page magazine to a 64-page magazine filled from cover to cover, month by month, with missionary and organizational information, devotional and program help, foreign and home correspondence and excellent editorials.

Helpful as the Magazine is, it cannot fill every need. This fact became evident in the early years also. Sometimes specific information or stories from the field for illustration were needed at the moment by a local society. Leaflets concise and cheap would be the thing. For a time a literature committee was charged with the task of furnishing such material but at the end of two years—1894—the work had grown to proportions that gained for it the designation of Literature Department with a secretary in charge. Today the files are filled with leaflets bearing on all fields, home and foreign, on the various departments and on the organization. Little foot-bridges, we might call them, over the rills that cross the path of the society member.

In 1900 the denominations, our own among them, began the use of a common mission study book. Ever since, with the exception of a few years when we have had a book on one of our own mission fields, for a portion of the year we have made use of the interdenominational books for all ages. These books are handled by the Literature Depart-

ment. Thus we bridge the division of denominations.

Our WGMS was founded on prayer and has been carried on through the years on prayer, faith, and works. Nine Literature Secretaries, who served from one to five years each, preceded Miss Elizabeth Milligan who was the first long-term secretary, serving in that capacity for eighteen years. A firm believer in prayer, herself a woman of prayer, she was the one who first thought of and published, in 1915, the Prayer Cycle. This is a 31-page pamphlet, a page for each day of the month, in which the Boards, the literature, the colleges, the church at home and abroad, and all missionaries by name, come before the user of it throughout the year. It is revised each year to make it as correct as possible. What a wonderful way to surmount all physical hindrances and share in the whole of Kingdom work.

The next expansion in 1935 took the form of a Reading Course. Each year a list of books under four distinctive heads is offered. To gain award one book under each head must be read. Books for the list are chosen with both adult and more youthful readers in mind. Year by year the number of readers grows. Many have kept up the reading since the beginning.

Recently the Literature Department has become vitally conscious of the world's illiterates. It is astounding to learn that but three out of five of the world population can read. It is next to impossible to imagine what it would mean to be one

of the illiterate; to be so completely shut out from much of the good things of life, and to be so wholly exposed to fear, superstition, and the trickery of the unscrupulous man.

Naturally we ask, "What can *we* do about it?"

For a number of years our missionaries of foreign fields have been following a neasy method in teaching adults to read in a short time and have endeavored to place the Bible and other good literature within their reach. The Literature Department has given financial aid to their work.

And now, through the amazing success of the "each one teach one" method of Dr. Frank Laubach and his literacy charts adaptable to almost any vernacular, by use of which literacy has spread like wildfire in some sections, we are stirred to broader vision. Made literate, what shall these masses read?

The Committee on World Literacy and Christian Literature, through "Area Committees" of the Foreign Missions Conference, studies the literacy and literature needs the world around, and apportions contributed funds accordingly.

Through literacy a new life may open up to great masses of people. Through it the Bible becomes an open book. Dr. Laubach says literacy is as "a bridge across which we may some day be able to lead people to Christ".

Beginning this year, through the above committee, this Department will aid in the construction of this longest of paper bridges.

The Binding Power of Prayer

By (Mrs. C. W.) ELSIE WEHLING FULTON, Prayer Group Secretary

RECENTLY a small lad was taken by his mother to one of Pittsburgh's large buildings, where he experienced his first ride in an elevator. Speaking of it later, he said, "We went into a little room and the upstairs came down." To a greater degree than we realize, this is a picture of our experience with prayer. We enter the narrow confines of our prayer room and in some mysterious way we are so uplifted that Heaven itself seems to descend into our hearts and lives.

"Dim Upper Rooms with God's own
glory shine,
And souls are lifted to the life
Divine."

Born in prayer more than sixty years ago and sustained throughout those years by the prayers of its members and missionaries, the W. G. M. S. has been blessed by God. Now its present-day missionaries and members with the aid of the Prayer Cycle pray daily for God's continued blessing for its future existence. In private devotions, in regular meetings of Prayer Groups and Prayer Circles, in stated meetings of missionary societies and of presbyterial missionary societies, in all meetings of the Board of Directors and in all annual conventions, prayer rises continuously as sweet incense to God for the activities of the W. G. M. S. and for the cause of Christ everywhere. Besides, many presbyterials conduct an annual Day of Prayer. During the time of each annual convention of the W. G. M. S., a Prayer-Around-

the-World service is observed. In this service members and friends of the W. G. M. S. and missionaries at home and abroad pause to pray at the same hour. Thus "the whole round world in every way is bound by gold chains about the feet of God."

On our home missionary fields prayer underlies all endeavor. No meeting is without prayer. Special seasons of prayer, as well as regular meetings of Prayer Groups, are observed in many places.

Prayer undergirds all effort also on our foreign missionary fields. In the Punjab a Prayer Cycle is published which lists the names and locations of all missionaries, Bible women, native pastors, and other workers of our Mission. Immediately preceding each Annual Meeting of the Mission, a devotional season is held which lasts from Thursday noon through the Sabbath, Saturday being a special day for prayer. During a recent meeting of the Mission, an entire day was spent in fasting and prayer for Divine guidance concerning a difficult problem. In some presbyteries of the Punjab the workers meet once or twice a year for a Day of Prayer for their work. Workers of all denominations in the Punjab meet annually as a Prayer Group.

Also for Egypt and the Sudan there is a Prayer Cycle which lists not only the names and locations of all of our missionaries, Bible women, native pastors, and other workers, but also those of the British Missions

at work in those fields. Our missionaries join the British regularly in the Bishop's Prayer Meeting at Cairo, and on up the Nile "prayer is wont to be made" in many Prayer Groups. Great blessing has been felt from the Annual Prayer Conference of Egyptian missionaries and native pastors and workers. This conference is in session for four or five days.

Thus the W. G. M. S. bridge is undergirded and upheld by this mysterious force of prayer which binds together the work, the workers, and the Loved Master Builder. As a huge suspension bridge is supported by giant cables composed of a multitude of small wires, so the great structure of the W. G. M. S. is upheld by strong cables formed by the many prayers of its constituents. Much of this strength comes as a result of private prayers, but greater strength results from united prayers. "Two are more than twice one. *One* alone is a color, *several* together make the pictured window of a cathedral. *One* is a sound, *several* are an anthem."

To be effective, cable anchorage at either end of a suspension bridge must extend into solid rock; just so our prayers will be powerful only as they lay hold on the Rock Christ Jesus. And the firmer our hold upon Him in prayer, the greater will be

our strength and the more concordant our work with others as we help to bear the load that must pass over the W. G. M. S. bridge.

"By prayer," says Archibald Alexander, "we link ourselves on to the inexhaustible riches of God. How it comes that, when I pull a switch down in my study, the room is flooded with light no man can say, save that by doing so I have linked my need on to the great center of light energy in town. So, all that we can say about those who keep their hearts open towards God and in love of Christ is that by this means they link their weakness on to the grace and strength of the Eternal. But, mark you, the electric current does not break into my room of itself when my need arises. I have to make a way for it, and more, *I have to keep that way open.*"

"What a commanding power

There is in prayer! which can tower
As high as heaven, and tie the hands
Of God Himself in bands,

That He unable is to loose the reins
To Justice, till released from these
chains!

Samson could break his cords
As tow, and yet the Lord of Lords,
Who gave that strength to Samson,
can not

Break the cords of Man."

THE BRIDGE OF PRAYER

There is a bridge, whereof the span
Is rooted in the heart of man
And reaches without pile or rod
Unto the Great White Throne of God.

Its traffic is in human sighs
Serenely wafted to the skies;
'Tis the one pathway from Despair
And is called the "Bridge of Prayer."

Grace Noll Crowell

The Individual Member*

By GRETCHEN MORROW BAKER, Pittsburgh, Penna.

President of the Women's General Missionary Society

LET us imagine the Women's General Missionary Society as it has before been pictured—as a large machine, with an output that supplies thousands of people with a most necessary product. This machine is operated by three large cog wheels, each succeeding one dependent upon its adjacent one for operation. The largest, nearest the machine, corresponds to the Presbyterials, the middle one to the societies and the smallest one to the individual members.

When a great amount of most necessary work is accomplished by the Women's General Missionary Society through the largest wheel—the Presbyterials of the United Presbyterian Church here in America, it has been set in motion by the dovetailing cogs of the adjacent wheel representing the nineteen hundred and fifty societies. This wheel can only be operated through the power of the smallest one—individual society members numbering 44,332 (including Junior societies).

So as we review the work accomplished by the W.G.M.S. if we but look back through it all we see what has made such an accomplishment a reality—the individual missionary society member.

But what has set this great machine in motion? What has caused

the wheels to turn, each to function in its place as one great unit? Unless the smallest wheel were in contact with power the machine would remain a silent, useless mechanism. Apply the power at this point and the smallest wheel silently effectively, efficiently sets up the whole movement that puts the whole machine in operation. Apply the Power—Christ—to the individual missionary society member and just as silently, effectively and efficiently does she set up the movement which produces the accomplishments of the W.G.M.S.

The difference between a productive machine and an unproductive one is that the former is in contact with the power; the difference between an active and an inactive missionary society is that in the former the members have come in contact with the Power—Jesus Christ. If we know Christ we have power: “. . . I . . . know . . . Him . . . and the power” (Phil. 3:10) and it is this power that actuates through the individual, all the work of our missionary enterprise.

The society needs you—Member of a Missionary Society—as a power. It needs your presence *each month* at the regular meeting. Do not be a member by enrollment only, make the missionary meeting an outstanding date of the month on your calendar. Be enthusiastic about your society meetings and always speak well of them to others, encouraging them to attend.

* This was originally titled—“If You Are—A Member of a Missionary Society,” printed in The Womens Missionary Magazine. Now to be had in Officers' Packet, which is free. Very valuable, especially for new officers. Order from Literature Department, 904 Publication Building, Pittsburgh 22, Pa.

The society needs your prayers. Not just "God bless our missionaries," but definite prayer for definite work for missionaries in definite places. You cannot know these unless you read your Magazine, study your mission books and use your Prayer Cycle.

The missionary society needs your money to carry on its enterprises. You do not give to a cause which you do not understand. Only as you take your place in all the interests and activities of the society, can you be interested and count it a privilege and a service to contribute a share. You must know the need and then will you give.

As a member of a missionary society are you acquainted with the missionary activities of your denomination and can you speak intelligently of the work? Through study one's horizon is enlarged and distant peoples become more truly your brothers. Is this true of you?

If you are a member—not an officer for the ensuing year—do you feel that your responsibility ceases with attendance and support? The officers are a vital part of an organization and upon them is laid a great responsibility for the success of the work but no set of officers could accomplish much were it not for the support and cooperation of the members. Visualize that vast throng of over 44,332 women and young women and children who compose the membership of the W.G.M.S. in America. What percentage of that number is officers? Roughly, let us say 25 per cent counting some departmental secretaries. Could 25 per cent carry on if 75 per cent were inactive? What

efficiency would an eight cylinder car have if only two cylinders were functioning?

Does your membership fulfill its objective by enrollment or attendance only or do you plan to contribute your share, take a new member, lead in prayer, take your part on the program when asked and serve as an officer when chosen? If you have lost interest or are tempted to criticise, examine yourself for the trouble lies with you. You—plus the Power—will make an active member, a live society, a strong presbyterial, a productive W.G.M.S.

Thinking about the speakers, how we can benefit by attending, how we can get acquainted with the missionaries about whom we read (or do not read) in the magazine.

A special effort should be made to educate new members through the Magazine and the rallies. Many times we have new members who do not have a United Presbyterian background, who have not been "brought up" on these things, so to speak. They, especially should be introduced early to the W.G.M.S. bridge and its functions. Otherwise they lose interest and may drop out the next year. The turnover of new members in a society is amazing. We ought to try to hold members.

At intervals we all need to review our origins, to appreciate the advance made by pioneers, and how our present structure came to be. It seems to me that the programs as outlined for the coming year fill a big need. Let us all re-inform ourselves about our W.G.M.S. Official Body. Let us bridge the gap between our own society and the work of all our missionaries.

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The Presbyterian Bridge

By MRS. HAROLD SITTIG, Youngstown, Ohio. Secretary of Cleveland Presbyterian

FEW problems in the world are more challenging than those confronting an engineer when he starts to build a bridge. He must consider the width of the water, what kind of bridge can be built, the cost, foundation, approaches, heat, cold and future use. From the beginning to the end it spells adventure. If the plans are accurately laid and the work is well done the result will be a majestic piece of workmanship.

available for their use.

I am sure you can follow the analogy that suggests itself when we compare the Presbyterian to a bridge. We need only to list the officers and secretaries and remind ourselves of their particular duties to see how they help to carry individual members across the gulf to the W.G.M.S. on the other side. Local societies have their officers and secretaries who are counseled by the corresponding Presbyterian secretaries. The latter, in turn, are advised by the national officers. Money and reports are sent from local societies to the Presbyterian and thence to the W.G.M.S. It is all merely a form of representation much like our own government.

It is apparent that we need such an organization as the Presbyterian. What a bewildering hodge-podge would result were the 44,332 members in 1,947 societies to be informed by, and report directly to the W.G.M.S. It would be as overwhelming as the dilemma of trying to cross an enormous gorge or river without a bridge of any kind. In these days we emphasize efficiency everywhere. In order to accomplish the most and best results machinery is perfected to save time and man hours in turning out man-made products. So in the kingdom of God time is precious. There is so much to be done, so many souls to be saved. The machinery of such a vast organization as the Missionary Society of the United Presbyterian Church must be efficient.

The Presbyterian officers have important and responsible positions. They are the leaders who hold within their hands the invisible reins reaching to each and every society in their respective Presbyterian. Aside from the routine duties of such an office a secretary must constantly and prayerfully strive to make her department the best possible link between the W.G.M.S. and the local unit. A society to be alive and interested in their work must know where their money goes and what it accomplishes. They must be educated about the work of each mission field. Nothing can be taken for granted. As long as new generations arise facts about our organization and work must constantly be kept before each member.

This brings us to the value of the Presbyterian Rallies and Conventions. If possible each Presbyterian should have both. We need the three day rallies—one day in each district—with its prayerful meditations in the morning and stimulating messages in the afternoon and evening. We need the convention in the spring with its annual reports and stirring summaries of work well done. Although the fall rallies mean a lot of work and weariness for the Presbyterian secretaries and speakers who must travel from place to place, they provide a splendid way to begin the missionary year. They reach many local people who will come to a church nearby, but who will not make the effort to attend a convention some miles away.

Presbyterials. We need the rallies and conventions. They are interesting, instructive, inspirational. Those women who attend for the first time

exclaim, "I always thought conventions were dull! I never dreamed they could be so worthwhile." Why do we not have a larger attendance?

It seems to me that local societies do not put enough emphasis upon rallies and conventions. Perhaps a matter-of-fact announcement is made concerning the date and place, then, "How many think they can go?", and no further comment. We need to have a portion of the meeting preceding the rally devoted to pep talks about what the rally has to offer—the program, something about the speakers, how we can benefit by attending, how we can get acquainted with the missionaries about whom we read (or do not read) in the magazine.

A special effort should be made to educate new members through the Magazine and the rallies. Many times we have new members who do not have a United Presbyterian background, who have not been "brought up" on these things, so to speak. They, especially should be introduced early to the W.G.M.S. bridge and its functions. Otherwise they lose interest and may drop out the next year. The turnover of new members in a society is amazing. We ought to try to hold members.

At intervals we all need to review our origins, to appreciate the advance made by pioneers, and how our present structure came to be. It seems to me that the programs as outlined for the coming year fill a big need. Let us all re-inform ourselves about our W.G.M.S. Official Body. Let us bridge the gap between our own society and the work of all our missionaries.

W. G. M. S. Extension In India

By MISS LOIS M. BUCHANAN, Wichita, Kansas. On Furlough from India

FOR many years the Missionary Societies have had a very real place in the lives of the women in the Mission Field in the Punjab and a bridge which opens up a way to the Indian Christian woman of a small isolated village, to be interested in others, was established.

Even yet the interest in many of these groups must come from the enthusiasm of some earnest leader, the missionary or Indian sister who has had a burden for others laid upon her heart.

Through the years of co-operation and earnest endeavour the groups in the town congregations and even in the far-away villages have responded to the responsibility which has come to be theirs and hearing the challenge, have taken a very definite part in the work of the Church. The Women's Missionary Societies have not only provided the worker among the women in the Home Mission Field, but have had a very definite share in carrying on the work in the Home Mission Field and have supported an ordained man and his helpers.

Between two thousand and three thousand five hundred, are usually on the active rolls of the Women's Societies and the Young Women's; women of education and refinement, women who are peasants and working in the fields and village homes; women who are teachers and medical workers, women who are even outcastes—all working together and interested in many of the same things. Especially does the Thank

Offering draw the women together. A Thank Offering amounting to several hundred dollars each year in communities where even the smallest gifts are very often given with the greatest of sacrifice indicates real interest in the Lord's work! Very largely the Thank Offering gifts have been used for the work in the Home Mission Field, in helping carry on a school for blind children, and in a gift for the Tuberculosis Hospital.

Possibly our formal ideas of Thank Offering programs would be sadly shaken could we step into some of the Thank Offering meetings of the Punjab village. Exterior conditions are not necessarily responsible in creating the spirit of giving, we soon discover, for in the mud courtyard, the groups of women who have come in with their babies and children, are not easily disturbed by the visiting Mohamadan women and children who crowd in through curiosity, or by the chickens and other animals in the court yard, but are intently interested in the giving of the gift which has been brought for the Thank Offering. In so far as possible there have been little earthen jugs distributed and in these the mites have been guarded carefully throughout the months which have passed. Often there have not been sufficient jugs for all and the one jug for the group has been left with the one of the group who has been considered by all as worthy of such a trust, and the small bits of money

have been hoarded. But the gifts which are brought in hand seem to mean even more, for currency in many villages is very scarce. There is a woman with a scrawny chicken; another has carefully saved a little rice tied in her scarf; while still another has saved a small portion of unground wheat that she might have something to give.

In the schools and societies of the larger places very inspiring programs are usually prepared for the gift giving, programs which could be heard with interest in our churches in the homeland. Pageants are often given, for India's people have exceptional gifts in that line.*

Yes, in such ways India's Christian women are coming into a service for the Lord which they feel to be distinctly theirs and for which they have a real concern and in which they have a share!

The five Presbyterials of the Punjab Church each hold yearly meetings, representatives coming from village and town, and these gatherings once in three years sending their representatives to the Synodical meeting. The Synodical work, since the meeting is held the third year, is carried on mostly by an executive committee represented by all five

Presbyterials. Thus some of the difficulties of the scattered groups are met by this committee which keeps before all a program and facts.

This is made possible through the Missionary Magazine, *The Bashir-ul Niswan* for which not only the women but the pastors and the workers are all so grateful. This magazine is the only periodical in the Urdu language for Christian women and our Synodical is happy, indeed, to have this way of bringing interest and news to so many people.

Several missionaries and Indian women have given large contributions of time and effort in their loving service of editing and managing the magazine but one who lately laid down this service was Kate E. Spencer who was called to her Heavenly Home in December last. As editor of the magazine she gave freely of her thought and time to building up of the periodical which comes to hundreds as the only source of news and inspiration.

Carefully did she choose material which would be a stimulus to those who read and then as carefully did she watch that the translations were true and well worded. May the *Bashir-ul Niswan* continue to carry the messages of good-will and service into the homes where it comes with such welcome!

* The Editor attended a Thank Offering service in the Pathankot High School. The pageant was as beautifully and artistically and reverently done as any ever seen here in the USA.



A Presbyterial Of The North Sudan

By MISS E. VERNA PILLOW. On Furlough from The Egyptian Sudan

A SMALL group of women have gathered in the mud-brick church for an afternoon meeting. They have greeted one another repeatedly, asking about the health of each one's family and have shaken hands all around; but now that the leader, a Bible Woman, rises to begin the meeting all is quiet. Many of the faces looking out from under the head covering of the black or white garments show little expression. During the course of the meeting one who is able reads a Scripture verse, one or two others are brave enough to utter short prayers in low

Presbyterial program. Yes, one may say many spans are needed to bridge the gap between the two.

One span however has proved effective. This is the span of trust—trust in God for guidance and trust in the young women of the church of The Sudan. The result? September 24-25, 1943, the fourth annual meeting of the Presbyterial of the North Sudan was held in Khartum North. What happened? Devotions, music, and business were executed with inspiration, dignity and efficiency and the Thank Offering Secretary reported an ingathering of one hundred and fifty dollars.

The young women who have been responsible for the success of this new venture of carrying the presbyterial organization to this new field are pastors' wives, school teachers, Bible Women and homemakers who, through education in Christian schools, have caught the vision of service and the realization that there is a place for women in the work of the church. Guided by the missionaries they have taken office and served on committees. This does not mean that the older sisters pictured in the old-type meeting are left out. They too are included and some of them encouraged by the younger women are coming forward to take a more active part, overcoming to some extent the influence of age-old customs that have kept eastern women suppressed.

The Sudan Presbyterial organization is carried on as nearly as possi-



MISS E. VERNA PILLOW,
Morgan Hill, California. On Furlough from
Omdurman, The Egyptian Sudan

voices, but all give attention to the speaker, some giving assent to her words by the nodding of their heads.

A far cry this picture from the efficient responsive participation of women in an average Women's Missionary Society of the United States, or the business-like manner in which the same women conduct their

ble as in the United States. Its ten societies include women's societies, two young women's societies, a high school group and a beginning of Junior work. Each society meets once a month with topics chosen locally from material available, if possible, in Arabic. The conventions of the Presbyterial are held annually and have been held in the Girls' Boarding School at Khartum North. This place is best prepared to accommodate the meetings which take place over a week end beginning Friday evening and lasting through Sabbath evening. The fact that too long distances separate outlying societies, making it impossible for many to travel, necessitates the meeting being held in a center available to the largest number. The Boarding School is of easy access to members of the tri-city district—Khartum North, Khartum and Omdurman. Smaller delegations come from Wad Medani and more distant places.

Although the Presbyterial is young it already has its missionary magazine. *The Sudan Missionary Magazine*, is published monthly in two languages—Arabic and Eng-

lish. To share the burden of the work this calls for, each society is made responsible for material for one month's issue during the year. When the material is ready it must be typewritten with carbon copies for the English Magazine and copied by hand for the Arabic. The circulation of the Magazine is necessarily small. Instead of each member receiving a copy each society receives one which is passed from one member to another. The societies made up of young educated girls are able to use the English edition.

Like the presbyterials it is patterned after, the Sudan Presbyterial's spirit is entirely missionary. The special object of the Thank Offering has been the support of two "bush schools" among the people of the South Sudan. Accounts of the work of these schools appear from time to time in the Magazine.

We pray that the work of the Presbyterial of the North Sudan may continue to broaden the scope of service for the women of the church of the Sudan, opening to them new avenues for the expression of their love and devotion to Jesus Christ.



A Three-Lane Bridge, The Three Missionary Organizations In The Church In Egypt

By MISS DORA B. MASON, Pittsburgh, Pa., On Furlough from Assiut, Egypt

GOD so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God made a bridge between Himself and his erring children over which they might pass to get back to Him. So long as there are opposites requiring connection, so long are bridges necessary. God has planned that the good news of salvation, through the Lord Jesus Christ shall be given to those who do not know.



MISS DORA B. MASON
On furlough from Assiut, Egypt

One of these bridges is the Missionary Society—a Three-Lane bridge, for not only the women of the home church may use it but the young women and the children also. Women cannot keep up to date about the work God is doing through our church unless they belong to a missionary society and read the literature provided to keep them informed and interested. It is as necessary to keep up with news from the mission

fields as to keep up with world events by use of the radio and newspaper.

Happily the missionary society is not confined to the home church but has extended to our foreign fields and has become a vital part of the church in those places. In Egypt it is a Three-Lane bridge. In the churches we have the Women's Missionary Society. In the Girls' schools we have the Junior and Young Women's Societies and every student is a member of one or the other. The missionary meeting is a part of the school program and is held the last period of the day once a month. The classes take turns preparing the program. How they love to dramatize Bible stories, or dress to represent people of another country. The Junior Society is composed of the first three grades, while the Young Women's Society takes in all the other grades.

The meeting is announced in chapel two or three days previous to the meeting and the girls are reminded not to forget their offering. The Thank Offering box is kept in the class room throughout the school year and once a week the girls bring their offering.

The Women's Missionary Society was organized in Egypt about fifty years ago, and little societies grew up in all the larger churches. Now there are five presbyterial organizations, Assiut, The Delta, Middle Egypt, Mellawi and Thebes, with 45 women's societies, 10 young women's

societies and 11 junior societies and a total membership of 4,044. Each presbyterial plans to hold a convention annually.

One of the first meetings I attended in my early days in Alexandria was one of these missionary gatherings, presided over by one of the ablest women I have ever known. No missionary could have conducted a meeting with more charm and poise. Presbyterial meetings are eagerly anticipated. One I recall very vividly was held in Cairo. We took a very early train from Alexandria and had a third class coach at the very end of the train. As we stopped at stations along the way new delegations joined the party. What a good time we all had singing and visiting as we journeyed along. When we arrived in Cairo we were met by friends of the entertaining society and when we reached the church we were served tea. The program was given by Egyptian women, young women and girls. I have never attended a Presbyterial Convention in America that was more informing and enjoyable.

In the little village churches the teacher of the school, the Bible woman, the pastor's wife or the missionary must often take the lead in planning for the meeting. How eagerly the women look forward to it and how they sacrifice to have an offering. As the societies, Sabbath

Schools and individuals in the home church send out scholarships, village girls have the opportunity of education. When girls enjoy a few years in school they return to the village as teachers or wives and they are able to carry on the society as they have seen it so well done in the school. Several times Pressly Memorial Institute has received from the Presbyterial offerings enough to keep a girl in the boarding school for a whole year.

The Thank Offering of the Presbyterial as well as other offerings are divided and apportioned by a specially appointed committee. Some of the money goes to the Synod, to the poor of the town, to the orphanages, to the hospitals and part is sent to the Sudan, for Egypt considers the Sudan her foreign mission field.

Thus the Three-Lane Bridges — missionary societies of women, young women and juniors of America are connected with the societies of the women, young women and children of Egypt, India, The Sudan and Ethiopia. They must be kept open and supported; supported by prayer, devotion, gifts of time, self, talents and money, kept open by seeing that they are not clogged by indifference and an over-balanced interest in other things.

God had honored us by making us workers together with Him in bringing the "Good News" to the world.

IT IS CLEAR that every Youth should strive to recognize Christianity as the world-wide force which alone can solve the world's problems. This can be done only if we have a burning missionary zeal at the heart of all our enterprises. . . . Missions are the long-range policy of peacemaking. Immediate action may be necessary to preserve peace in critical political situations. That is the short-range policy of politicians and statesmen. The long-range policy is in the hands of the Church through the missionary enterprise.

Glad Tidings

The Laborers

Who are these

That run along the highways of the world

And seek its meanest suburbs with their feet?

Miss Ruth I. Ardrey
Miss Helen Artman
Miss Margaret Ballantyne
Miss Minnie E. Beatty
Miss Lois Boyd
Miss N. Addaline Brandon
Miss Frances E. Brown
Miss Theresa I. Brownlee
Miss Evelyn Cathcart
Miss Marjorie Faught, R.N.
Miss Betsy Fleming
Miss Vida J. Graham

Rev. Fred C. Patterson
Miss Ruth M. Williamson
Rev. George W. Smith
Rev. E. W. Machamer
Miss Helen Noordewier
Rev. Ernest H. Carson
Mrs. J. C. Alter
Mrs. Mary Ciancio
Miss Ruth E. Findley
Miss Beth Johnstone
Mrs. Catherine Lamb
Miss Dorothy E. Partington

They are the troubadours of God,

Blowing an airy melody along earth's aisles

As solid as the masonry dreams.

Miss Eva M. Hewitt
Miss Alice G. Hill
Miss Janette Howland
Miss Mary Kyle
Miss Glendine Lundquist, R.N.
Miss Laura R. MacLachlan
Miss Elizabeth F. McConnell, R.N.
Miss Evelyn M. McKelvey, R.N.
Miss Margaret L. Murdoch
Miss Ruth M. Nichol
Miss Marian T. Peterson
Miss Willa M. Ramsey

Mrs. R. G. Russell
Miss Sallie E. Dickey
Miss Mary June Zucchi
Prof. and Mrs. Harry L. Cowden
Miss Helen Andrews
Miss Margaret Ayers, R.N.
Miss Martha Baird
Miss Ruth L. Courter
Miss Mae Beveridge
Mrs. Rachel Boyd
Miss Margaret Beveridge
Miss Ruth Flack

They are the wise eccentrics

Who reason with divine hilarity.

Miss Laura Reynolds
Miss Helen V. Weede
Miss Hazel Bennett
Miss R. Jean Black
Miss Lois M. Buchanan
Miss Marie E. Cash
Miss Margaret Fehlman
Miss Evva P. Hartig, R.N.
Miss Reba C. Hunsberger, M.D.
Miss Olive Laing
Miss Sarah Jane Lamont
Miss Mary Frances Lincoln, R.N.

Prof. Arthur Gathman
Miss Margaret Graham
Miss Alice Girven
Mr. and Mrs. Martin Hovermale
Miss Irene Kester
Miss Helen Larsen
Miss Mary Lybrook
Miss Winifred Moore
Prof. and Mrs. William H. Heagen
Miss Sara Conrad
Miss Ruth Bemis
Miss Martha Adair

*They are the canny merchants
Who buy the hearts of nations for their Prince.*

Miss Louise Scott
Miss E. Marjorie McCrory
Miss Vivian L. Trimble
Miss Ruth A. Warnock
Miss Georga Wengert
Miss Emma Dean Anderson
Miss Laurella G. Dickson
Miss Ella M. Gordon
Miss Kate A. Hill
Miss Flora Jameson
Miss Mary E. Logan
Miss Lillian A. McConnell

Miss Dorothy Dinsmore
Miss Juanita McCullough
Miss Gladys Millen
Mr. Revis Carr
Miss J. Larue Millen
Miss Lillabel Towle
Miss Mary Jane Rose
Miss Ruth Warnock
Rev. R. P. Williams
Mrs. R. P. Williams
Mrs. O. T. Hawkins ●
Mrs. Mazilla P. Lynum

*They are the vivid tailors
Who push the threads of ages through their hands.*

Miss Rosa McCullough
Miss Mary J. Campbell
Miss Rena L. Hogg
Miss Ella M. Barnes
Miss Minnehaha Finney
Miss E. Roxy Martin
Miss Laura B. Walker
Miss Margaret A. Bell
Miss Helen R. Brownlee, R.N.
Miss Anna B. Criswell
Mrs. Ada A. Dunlap
Miss Lucia Dwight

Mr. A. C. Peoples
Mrs. A. C. Peoples
Mr. E. W. Lindsey
Mrs. P. H. Parker
Mrs. E. L. Harris
Miss K. H. Simons
Miss L. B. Harris
Mrs. R. S. Guyton
Mrs. A. E. Freeman
Mrs. M. L. Smith
Mrs. B. D. Bridges
Mrs. S. W. Rivers

*They are the white militia
Who take no blood to spill it save their own.*

Miss Davida Finney, Litt.D.
Miss Eulalia D. Grether
Miss Alice Grimes
Miss Lois D. Kingan
Mrs. Jack McMillan
Miss Lucy Lightower
Miss Helen J. Martin, Pd.D.
Miss Evelyn McFarland
Miss Elizabeth McKibben, R.N.
Mrs. William Fennell
Miss Carol E. McMillan
Miss Sarah B. Meloy

Mrs. N. W. Abner
Mrs. S. P. Scott
Mrs. Brooks
Mrs. W. Y. Cade
Miss L. V. Young
Rev. D. F. White
Mrs. Lillie Mae Parham
Mrs. Lavinia Gaines
Mrs. Bernice Davenport
Mrs. Lula Couch
Mr. Harry Giles
Mrs. Eva J. Adams, R.N.

*They are the blessed coolies
Who lift the loads of folly on their backs
And dump them into truth's dissolving streams.*

Miss Marion A. Paden
Miss Venna R. Patterson
Miss Frances Patton
Miss Stella Robertson
Miss Martha A. Roy
Miss Edna B. Sherriff
Miss Nellie C. Smith
Mrs. G. G. Gutteridge
Miss Mary C. Thompson
Miss Helen M. Walker
Miss Ethel L. Weed
Miss Ida B. Whiteside

Miss Gertrude Allen
Miss Josephine A. Warren
Mrs. Mamie Rogers
Miss Mabel Weir
Mrs. Ethel Lawrence
Mrs. Patsy L. Kennedy
Mr. N. D. Williams
Mr. B. T. Ridgeway
Mr. Ruben Yancy
Miss Mabel L. Thomas
Miss Faustina E. Williams
Miss Maree N. Morse

*They are the blithe outrunners
Who trek the world's long reaches for old trails
Whereon to lay the pavement of new years.*

Miss Ruth A. Work
Mrs. A. F. Huish
Miss Laura Wright
Miss Leota Cabeen
Mrs. Mary K. Coventry
Miss Mary Frances Dawson
Miss Alta G. French
Miss Elsie French
Miss Martha C. Glass
Miss Dora B. Mason
Miss Jeannette McCrory
Miss Helen J. Noordewier
Mr. C. T. Patterson

Mrs. N. D. Williams
Mrs. H. L. Auhorn
Mrs. D. K. Hatten
Miss Doris Hayse
Mrs. L. B. Ridgeway
Mrs. L. M. McGinnis
Miss Ethel L. Perkins
Miss E. L. Smith, R.N.
Mr. William T. Peters, Principal
Mr. Henry W. Woodward
Mrs. Wm. T. Peters
Mrs. Bertha Kinbrough
Mrs. L. C. Hope

*They are the grave cross-bearers
Who bear stern wooden gibbets on their backs
And nail their loves and treasures to the beams.*

Mrs. Rachel T. Seiver
Miss Jane C. Smith
Miss Marie F. Tait
Miss Mary L. Thompson, LL.D.
Miss Elizabeth M. Wilson
Miss Esther W. Wilson

Miss Margaret A. Work
Miss Mary E. Coie
Miss Una Coie
Miss Mary V. Ewing, R.N.
Miss Ray Huffman, R.N.
Miss Marguerite McClellan

*They are the princely brothers
Born of the womb which bore us
Who speak for us amid the courts of life.*

Miss Aulora R. McIntyre
Mrs. Alan Theobald
Miss C. Blanche Soule, R.N.
Miss Frances Turk, R.N.
Miss Elsie E. Grove
Miss Mary Jane McKnight

Miss E. Verna Pillow
Miss Ruth C. Beatty, R.N.
Miss Isabel Blair
Mrs. A. W. Pollock, R.N.
Mrs. Ruth Lobaugh Walker

Author of poem, Henry Barnett

Suggested Devotional Service

For Program-Study on 'The Builders of the W.G.M.S. Bridge—A Study of the Organization

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1944: SPIRITUAL SPANS

May: The Span of Trust. Prov. 3:5.

(On a large card board, sketch a bridge with its ends terminating on solid rock. Mark the bridge W.G.M.S. Give each member a slip of paper on which has been printed a Scripture reference on "Trust." As references are read, have reference slips tacked to the pictured rock supporting the bridge.)

Leader: Ps. 33:1, 18, 19.

Response: Ps. 33:20-22.

Leader: Ps. 34:1-3.

Response: Ps. 84:9-11.

Leader: Ps. 84:12.

Song: Bible Songs Hymnal No. 126.

Scripture Verses on Trust: *(By members.)*

Prayer: *(Use words of Psalter Hymnal No. 240.)*

Scripture Reading: Ps. 91.

Duet: Ps. Hymnal No. 255.

Leader: *(Read Prov. 3:5, 6.)* "We may say very confidently that the life actually being lived by the majority of Christian people is not the result of God's directing their paths, but simply comes from leaning on their own understanding. And what a sorrowful result!

"When a few years have been passed in humble dependence on God, it is then possible to look back and see with astonishing clearness how real and decisive the leadings of the Spirit have been. There were moments when two alternatives were present, and we were tempted to decide on the strength

of our own understanding; but thanks be to His Name, we committed our way to Him. We stepped forward then in the darkness; we deserted the way which seemed most attractive, and entered the narrow path which was shrouded in mist. We knew He was leading us, but we could not see. Now we see, and we cannot speak our praise. Our life, we find, is all a plan of God, and He conceals it from us, as if on purpose to evoke our trust, and to secure that close and personal communion which the uncertainty renders necessary."

"Some men live near to God, as my right arm

Is near to me; and then they walk about

Mailed in full proof of faith, and bear a charm

That mocks at fear, and bars the door on doubt,

And dares the impossible."

Song: B.S.H. No. 158.

Prayer: *(For each department of the W.G.M.S. See also 1, 2, 3 Days in the Prayer Cycle.)*

Closing Thought:

" 'Tis what we know of Thee, our Lord and God,

That fills our souls with peace, our lips with song;

Thou art our health, our joy, our staff, our rod,

Leaning on Thee in weakness we are strong."

—Adapted.

Good News from Far Countries

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

DAY BY DAY SEED SOWING IN INDIA

By MRS. J. A. McARTHUR, Taxila, India

There is a city within the limits of our district in which the Chamars, or related classes, may be counted by the scores if not the hundreds, and we go to them occasionally. One day we went together, men and women missionaries, and an Indian helper. Quite a crowd gathered and were listening very well when a man came along to our audience. Br-r-r—a storm of abuse broke over the heads of speakers and hearers. There was no stopping him, no opportunity of getting a word of our own in, for he ranted on and on. And such things as he said! Usually the Indian, whatever his thoughts may be, refrains from expressing many unfavorable things outwardly, but this man had no such compunction. We've never heard a white man talked to in India as the Sahib was talked to that day. We afterward learned that he had something to do with a large Hindu religious gathering, and had come to these people hoping to collect some money from them. Finding us there first he thought his chances were gone, hence his fury.

Sometime later we went again to this city and to some of the same class of people. The Christian men were asked to sit in the street where they talked to a group of the city men, and I was taken into the courtyard and seated there by the women, who sat down to listen. The women told me that though they had become Aryas (Hindus), yet nothing had been changed but their name. The caste Hindus would not eat or drink with them, would not intermarry, in fact did not really consider them

Hindus at all. I said that such bright women as they should weigh matters, see where their advantage lies and act accordingly. They said, "Yes we are bright enough to see, but what can we do? We must do whatever the men say." I was talking to them and presenting Christ and they were listening attentively, when a man appeared in the entrance of the courtyard. He spoke with much authority, though his appearance was not attractive, for he had had his nose cut off. When a woman's nose is cut off, it usually means that she has been unfaithful to her husband, or he thinks she has; but an accident or an enmity seems to account for such a mutilation in a man.

To the women this man said, "What are you doing here listening to this talk? You do not understand what is being said." To me he said, "Why do you come around sneaking into people's houses?" I answered that I had been invited in. Perhaps this was not wise for the women might have to suffer for it afterwards. To the man I said, "Why worry if the women cannot understand what is being said to them; surely nothing I could say would do any harm." I went from there into another home where the women listened without fear of disturbance.

As for the nose-less man we found out the cause of his zeal. He receives Rs. 25 a month to give these people religious teaching. We were reminded of the silversmiths in Ephesus, "This our craft is in danger to be set at nought."

A young man who is badly crippled has learned to sew. He does not know how to make clothes for Westerners, but he surely makes his machine whirr when he is doing the

sort of work he knows—sewing for Indians. He has learned of Jesus Christ and has asked for baptism. When the session examined him they felt he was not sufficiently instructed and he was advised to wait until he had further teaching so that there would be no doubt that he understood what he was doing. When his family first heard of the step he was contemplating they were highly displeased, even bitter. But he continued to live quietly at home, went on

with his work as usual, as he went further in his studies. The result is that the family seems now to be happy with him.

Mrs. Alter adds: Many have spoken of the wonderful radiant face of Mrs. Mary Samuel, since her only son died. Dr. John Samuel was smitten down in his peak of service in Taxila Hospital. People speak of Mrs. Samuel's faith as a triumph of inner peace and trust in Christ.

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

AN OUTING

By MRS. CAROL E. McMILLAN

I have come in from a very pleasant afternoon outside. We had our first outing for the Sabbath School this year. We use various encouragements to get the children to attend and to attend regularly. One of these is to take them to a little park near the school where we are free to play on the grass. Forty-four of them had not missed a Sabbath in two months and they were the fortunate ones to be taken this time.

It was a lovely afternoon. The sky was beautiful—decorated by the Master's hand—with soft diaphanous clouds. A gentle breeze was blowing. It was neither hot nor cold, but one of those autumn afternoons which are best described by the adjective "mellow." It was good for all of us to be outside enjoying the beauty of the day.

As we walked along the street, some peasants were preparing the land in the field at the side for winter planting—perhaps of wheat or of cowpeas. They had made it into small basins and were watering it. There were two flocks of the beautiful Ibis birds, the farmers' friends, following the water with their stately walk. They were there to gobble up the worms which the water brought to the top of the ground. They always

go in flocks and when in flight it is a delight to the eye to see their grace and beauty. Sometimes they fly in formation and sometimes not. It always gives me a feeling of keen pleasure to see them winging their way across the sky. In another field some cattle were tethered. They were enjoying the alfalfa-clover which has just now got big enough for general feeding to animals.

When we reached the park we sat down and had a treat of peanuts. Then we divided the children into two groups with the kindergarten children in one and the primary children in the other. The teachers are very good in managing the games. It has always been of interest to me to find how many games there are which are similar in different lands. Instead of playing "Drop the Handkerchief" we played "The Fox." We sat in a circle. The fox ran around the circle with the handkerchief. He spoke and those in the circle answered him in a nonsensical rhyme. Then he dropped the handkerchief behind one and she ran after him trying to catch him before he got to her place. Instead of playing "Jacob and Ruth" we played "The Father and His Son Jacob." The catcher calls, "Jacob, my son" and the one being caught answers, "Yes, my father." After some other

games, we sat down again and this time enjoyed (?) roasted melon seeds. I think there is nothing Egyptians like better and they are so clever at splitting the seed and getting the kernel out whole. We had time for only one other game and it was "Climbing the Mountain." The whole group played it led by the first year kindergarten teacher. They played it both ways—going out through the window and unwinding.

By that time the sun was getting low. So we got into line and made our way back to the town. At the corner where we turn to go to the school we all stopped. The children said a nice "Thank you" and all scattered to their homes.

ACTIVITIES OF THE COLLEGE AID SOCIETY

During last summer the College Aid Society knitted:

R.A.F. helmets, scarves and mittens 110 ounces

Red Cross helmets, pullovers, scarves and mittens..... 90 ounces

Red Crescent scarves and pullovers 80 ounces

During the same period with the help of the Alumnae working party the sewing group completed the following:

Comfort bags and various kinds of covers for American Red Cross Hospitals in the Middle East.....

650 articles

Crutch covers, kit bags, face flannels, etc., for the British Red Cross 900 articles

Also during spring vacation a large quantity of cookies were baked and delivered to wounded and sick soldiers in the American Hospital. With the co-operation of the Home Economics Department cookies were sent on Thanksgiving Day.

At present the members are working on knitted pullovers and labels on hospital sheets for the Red Crescent Society.

The Sudan

By Mrs. R. F. SHIELDS, Editor, The Egyptian Sudan

CHRISTMAS IN KHARTUM

By MISS FRANCES TURK, R.N.

From a Personal Letter

Following the school year examinations, and the programs for the elementary and intermediate departments, we had a dinner party for 22 teachers. Then there was the treat for the children, an evening party for the missionaries and a party for 32 British and American soldiers.

Christmas night we sent the boarding children home for a week of vacation including New Year's Day. We are glad to have this week without school and without the usual noise that accompanies even the best behaved children.

We had a beautiful Christmas. There were gifts for all. How we thank you nice friends (Second Wilkinsburg Church) for the check for

the children's gifts. It is now 22 years since you started the pleasant custom of sending gifts for our school and you have thought of us and ours unfailingly every year. It was amazing how many things we had saved up from other years over and above our need. We gleaned various nooks and corners for gifts that we had stored away; we bought small gifts here, then swelled the "stockings" with oranges, bananas and sweets.

Miss McClellan had sewing bags for most of the girls and we were able to get needles and scissors in Khartum. One of the U.S. Army boys brought a lot of candies. We had five dolls left over from peacetime Christmases and these we gave to ten-year-old girls so that they may learn to sew, making dresses and little outfits for them.

President's Page

"PRAISE HIM, ALL YE PEOPLES"

In human history, the fact is recorded, that religious worship has always been an inseparable part of man's life. And one of the most characteristic expressions of this age-old religious impulse has been Praise. It is an act of worship in which church people engage perhaps more often than any other. One of the earliest experiences of little children in the church school is the singing of songs of praise. Most little folks know and love: "Praise Him, Praise Him, All ye little children; God is Love, God is Love." However, this expression of our love for God is carried out through all the ages of Man and we have come to associate certain songs of praise with certain church Festivals. All Christian human experience is closely connected with Praise, in thanks, in submission, and in joyful exultation. Even milestones in our church history are marked by the expression of our love and gratitude to God in Praise.

But today, our hearts are heavy because of the turmoil of the world. We grope through the fog of man's cruelty and injustice knowing that we must build a new civilization if we are to prevent a similar catastrophe for our children's children. We find it difficult to express joy when many whom we hold dear are suffering, and when destruction is the order of the day. Yet, ours is a God of great lovingkindness, and, in spite of everything, we should be continually praising Him.

We should praise Him for the divine gift of life and for the courage to live it; for health and strength, for friends and loved ones; for the inspiration to strive for improvement; for the ability to dream and then to build; for largeness of vision; for generosity of heart; for obstacles to be overcome; for problems to solve; for daily opportunities to learn, to see, to lift, to love, to serve, to give, to labor and to rest.

We should praise Him for His love which is manifested in so many of the commonplace things of life: for the warmth of the Sun; for the beauty of the stars; for the testimony of Nature to the wisdom and majesty and power of the Creator. We should praise Him for our work that keeps us sane and balanced; for play that releases tension; for friendship that savors life so sweetly; for tears and laughter, for sorrow and happiness, for grief and joy that enables us to share in the life of those about us.

We should praise Him for His Church: for its open door; for its ministry to the souls of mankind; for its fearless proclamation of the Truth; for its kindly benevolences and for the beauty and helpfulness of its worship. We should praise Him for "the appointed Means of Grace": for the opportunities to serve God by serving our fellowmen; for the Gospel which is the power of God unto salvation to those who believe; and for prayer that lifts us into the very presence of God.

O Praise the Lord, all ye nations;

Praise Him, all ye peoples Ps. 117.

Mrs. Henry S. Evans,

Second Vice President of the Women's General Missionary Society.

Editorial

MRS. JOHN P. WHITE, Editor, 7237 Penn Avenue, Pittsburgh, (8) Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Avenue, Pittsburgh, (21), Pa.

"THE THINGS CONCERNING HIMSELF"

"The First Easter! How we love to dwell upon it. Of all the interpretations that artists have tried to put on canvas the one that comes nearest to our comprehension is the scene on the road to Emmaus. Two men are walking along a road just as any two men, sandalled, turbaned, long-robed, walk along the same road today. They are talking as they walk, as men do today on that same road. "They communed together and reasoned." Perhaps they may have had different ideas and one would say, "This is what I think He meant," and the other might reply, "No I think you are wrong; I did not so understand Him," as men today sometimes have different interpretations of the same words of the Master.

As they walked a stranger drew near "and their eyes were holden." When the stranger asked what they were talking about, they were surprised at the question. It was as if some stranger had joined in a conversation after Pearl Harbor and asked, "What things are you talking about?" So these travelers tell the sad, sorrowful story of disappointment.

The picture is very beautiful as the companioning Christ walks with them, talks with them and accepts their kind hospitality and enters their humble home. But the most important part of the whole scene is that, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Perhaps they had not read the Scriptures very thoroughly. Perhaps they had not understood what Moses and the prophets had said.

There are people today who say that Moses did not write the Pentateuch. A minister, whose understanding of the Word was very keen used to say, "The same scholarship that discovered that Moses did not write the Pentateuch, should have been able to discover who did write it.

Perhaps Jesus began at the very beginning with these two men saying, "Do you remember that the first promise of a Redeemer was written in the book of Genesis?" Or he might have asked them if they knew the story of His birth, which they doubtless did. They might have answered if they had dared to speak, "We never could understand the mystery and we could not explain it to those who were your enemies."

A Christian worker was talking to a Jewish woman:

"You believe in Jesus, do you not?"—

"Oh yes" was her reply, "as an historic character and as a great prophet, but that story of his being born of a virgin we could not believe; that's opposed to all nature."

"You believe your own scriptures, do you not? You believe there are prophecies concerning the Messiah?"

"Yes," she replied "but these are yet to be fulfilled."

"Will you read Micah 5:2?"

The young woman turned to the place and read "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."

There was silence for a moment then the friend said "now will you

read Isaiah 7:14? As the Jewess read her amazement grew: "Therefore the Lord himself shall give a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."

"I never knew that was in our Scripture" she said.

Jesus must have pointed out the types of Himself in the Old Testament, the brazen serpent, the paschal lamb and many others. The disciples revolted at thought of His great suffering. Perhaps he pointed to the 53rd chapter of Isaiah: "He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb, so He openeth not His mouth." . . . He was wounded for our transgressions, he was bruised for our iniquities." Ingersoll, the great atheist said that chapter could not have been written before the crucifixion. By so saying he recognized the crucifixion and the suffering Saviour.

"Ought not Christ to have suffered?" Did Jesus take time to point out, as some one has counted, that 25 prophecies were fulfilled in 24 hours?

The visit must have been much longer than the record seems to indicate as Jesus went through the books of Moses, the Psalms and the Prophets and pointed out the "things concerning Himself."

Think of the glory of that moment when "their eyes were opened and they knew Him." His body, now not subject to the same laws as theirs was taken away. "Did not our hearts burn within us while He talked with us by the way and while He opened to us the Scriptures?" It was fine to think of Jesus as a teacher, a physician, a friend, an example, a helper along the way, a comforter in sorrow but that was only a part. The floodtide of joy! He was indeed the promised Messiah; the Lord of life, the Conqueror of death, the Prince of Peace, God manifest in the flesh, the Saviour of the world, the coming, living, reigning King!

They must tell it. They could not wait. "They rose up the same hour and with hurrying steps they made their way back to Jerusalem to tell the good news.

Church of Christ with all that Moses and the prophets have said and with the glorious record given by the inspired writers of the New Testament why do you not hasten to tell the good news?

WILL THERE BE A CLUB OFFER IN 1944?

This is the inquiry that is coming to us in the mail. The answer is Yes, we shall make the usual offer of FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS AND FIFTY CENTS. Renewals accepted at the same rate ONLY if they accompany a club of FIVE NEW SUBSCRIPTIONS.

In a way it seems a venture of faith to announce this when expenses are constantly rising. However we believe that the Literature Secretaries will rally to our support and excel the record of all previous years. We should explain that it will be necessary to have a much larger subscription list to carry the expense of the Magazine this year. There has been an increase in cost of publication, due in large measure to the increase

PLEASE RENEW PROMPTLY

All renewals must be in our hands by the 10th of the month.

Please note the date of your expiration which is shown on every issue of the Magazine.

RENEW PROMPTLY.

in cost of labor. This we shall not be able to meet out of our income unless we have greatly increased subscriptions.

The field for Literature Secretaries is large and wide. There are more than 22,000 prospects. There are over 34,000 members of women's and young women's societies and of these only a little more than one-third are subscribers. Even if half the young women read Mother's Magazine there are still about 16,000 prospects!

One of our sister denominations reports five-sixths of their members subscribers to their periodical. A small denomination that reports 15,000 members in the missionary societies reports 17,500 subscribers! A large denomination in the South is aiming to place a missionary magazine which is a church magazine and not for women alone, in every family of the church. Should we not be able to reach our goal of at least 15,000 subscribers before June 13, 1944? If there were an average of just two new subscriptions in each society and if all the present subscribers renewed their subscriptions the goal would be almost reached.

When there are so many worthy objects claiming the attention, the time and service and money of people the work of the church is apt to suffer unless we can give to our members a vision of the work of Christ in the world. They cannot understand unless they know. Will you help them to know?

YOU WILL WANT TO KNOW

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- How Efficient a Society should become—Page 460
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- What Paper Bridges Are—Page 464
- What invisible wires give strength to our Society—Page 466
- The value of the Individual Member—Page 468
- How important the Presbyterian Bridge is—Page 470
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- What type of programs our Eastern sisters love—Page 476
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- How many young people confessed Christ in a recent meeting—Page 493
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- Who is broadcasting among Juniors this month—Page 504
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- What the "A-B-C" Folders are
- How many new subscriptions there will be for the Magazine Shower in June.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg.,
Ninth Street, Pittsburgh, Pa.

MY COMFORT

"God holds the Key of all unknown,
And I am glad.

If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

"What if tomorrow's care were here,
Without the rest?

'Tis better to unlock the day,
And as the hours swing open say
'Thy will is best'.

"The dimness of my sight,
Makes me secure.

For, groping in my misty way,
I feel His hand, I hear Him say,
'My help is sure'.

"I cannot read His future plan
But this I know:

I have the smiling of His face,
And all the refuge of His grace,
While here below.

"Enough. This covers all my want.
And so I rest.

For what I cannot, He can see,
And in His care I sure shall be,
Forever blest."

Author unknown

OUR THANK OFFERING YEAR

April first is the ninety-second day
of nineteen hundred and forty-four.
Have you had reasons to express
gratitude to your Heavenly Father

each day of this year? One-fourth
of the year has passed; may the re-
maining days bring rich blessings.

Every life is surrounded with a
great many blessings it knew noth-
ing about—blessings that are af-
fecting our life all the time, but un-
realized. The only way to discover
these unknown blessings is to thank
Him for the blessings we do know.
May we express our gratitude to God
daily for the blessings we know He
has given and learn to appreciate
His tender mercies showered upon us
continually.

SENIOR LIFE MEMBERSHIPS

1944 Thank Offering

\$25.00 Each

(Continued)

- 756. Mrs. George B. Parker, Grove City,
Pa. By a friend.
- 757. Mrs. John Corbit, Pittsburgh, Pa. By
a friend.
- 758. Mrs. Montgomery Cooke, In Me-
morial. By her daughter, Mrs. A.
P. McCurdy, Ben Aven, Pa.
- 759. Mrs. Nettie Cowden, Hickory, Pa. By
her children.
- 760. Margaret Brown, Hickory, Pa. By
her brother, William Brown.
- 761. Minnie Silver, Hamilton, Ohio. By
the W. M. S.

From February, 1944 to March 1, 1944.

- 3. Mrs. J. Y. Campbell, Dunkerton,
Iowa. By her husband, J. Y.
Campbell, and daughter, Mabel
Mason.

O, Missionaries of the Cross! Ambassadors
for God!

Our souls flame in us when we see where
you have fearless trod;

At break of day your dauntless faith our
slackened valor shames,

And every eve our grateful prayers unite
is with your names."

Shall courage die

Because man take not from Time's hand
The ruthless scythe, and strew the land
With upripe harvest of humanity?

While pangs of death and pangs of birth
Compass existence on this earth,
And every soul that conscious knows
Hourly a strife with inward foes?

While all around us terrors lie,
Can courage die? Can courage die?
I'll not believe it: no, not I.

COURAGE

Young Women's Department including Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A—A Circle or a Y. W. Society or both in every congregation.

B—Support of Work of W.G.M.S. materially and spiritually.

C—Payment in full of Y.W. Special Fund.

ASKING of Societies—Average of one dollar per member for those 20 years and over.

Average of fifty cents for members under twenty years.

APPROXIMATE REQUIREMENTS—\$8,000.

Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.

Annually decided object—Salaries of Mrs. Rachel Boyd, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

NEW SOCIETIES

Steubenville *Presbyterial*—East Liverpool (Glenmoor) Emma Adams Y.W.M.S.—18 members—Pres.—Mrs. Daniel Bowers.

Butler *Presbyterial*—Meridian Barbara J. McCaslin Society—6 members—Pres.—Miss Marguerite Dombaugh.

Nebraska *Presbyterial*—North Bend "The Mary Smith Mission Circle—12 members.

The organizer of the North Bend society, Mrs. Elmer Scott, wrote that each girl is to complete her own year book in print or script in her very best fashion. The one who does the best work is to be honored by having her book placed in the Loan department in the Board rooms. She is to receive a personal prize as well.

This new society is dedicating its year book to the small son of the manse. These girls are quite devoted to the little fellow.

Another item of interest is the name chosen,—"The Mary Smith" Mission Circle in honor of Dr. Mary Smith, missionary-elect to the Sudan. She is a daughter of Dr. and Mrs. Paul Smith, veteran missionaries of the Sudan. Mrs. Smith as Ilda Mitchell, a daughter of North Bend congregation, was born and reared in that community.

It should be said that the girls in this society are very enthusiastic. Also, that something may be expected of them for they are pledging time, prayers and money! Can this be said of other new or older organizations?

THE YOUNG WOMEN'S SPECIAL FUND

On February 1, the treasurer's books showed the best returns for January in the Y. W. Special Fund since 1937. The same may be said for the report on January 1. Are these two occurrences a harbinger for the return to the policy of furnishing the full amount of the askings,—\$8,000? The amount on February 1 was \$1,049. Only \$7,000 more by March 31!

Now that a real step upward has been taken, keep up the good work. Start early in the year, even now, to make your plans to pay in the whole amount due from your society. It might be easier in some cases for members to give the dollar or half dollar (depending on the grade of the society, young women's or girls' circle—teen-age) quarterly or semi-annually. In any case be a one-hundred per cent society in support of the Special Fund as well as holding up your end of the work in other obligations, financial or otherwise.

"YOUR POUND OF 'PUSH'"

Worthwhile accomplishments come about when there is energy behind them. Some things seem to just happen, but if the facts be known, a "push" by some one has been given to bring about a successful conclusion. Which is the more important effort,—that which starts a job going or the final shove? The answers may vary, but we are sure that the last push which ends in a satisfactory completion is very important.

A Scotch shipbuilder gave a fine illustration of this point. The hull of a newly constructed ship was being pushed into the water. At the water's edge it stuck fast and would not budge. Just then a little boy who had been watching the launching, ran down the bank and shouted,—*"I can push! I can push as much as a pound!"*—and he added his small hands to those of the men. Whether it was the courage the lad's interest inspired or his "pound of push,"—anyway the hull slipped into the water!

We are not to despise small things, not even the least effort. Such earnestness as that displayed by the lad should help many members of the

missionary society, who magnify their inefficiency, to be willing to add their bit of help regardless of its seeming unimportance.

What may be designated as a "pound of push"?—Faithful attendance on meetings; a cheerful countenance; a pleasant word; a cordial handclasp; a willingness to be useful by speaking a good word for the missionary society, for the church, for the great work of missions throughout the world.

Did you ever stop to consider the many girls and young women of the church who are not even standing on the "sidelines" watching proceedings? They are not in position to render aid when it is most needed,—the pity of it! Are they not Christians? Why not lend their best efforts?

Each of us owes loyalty to the cause of Christ. Everyone can do something, much or little. Do we have the feeling of insistence possessed by the lad? Are we willing to use our "pound of push"? If we do our best, "accumulated pounds will mean an irresistible force. Give what power you have instead of grieving that you have not more."

HAD HE NOT RISEN

ROSCOE GILMORE STOTT

Had He not risen—

What, wise prophets, then?

Where would have gone the laughing eyes and lips?

Could they have sung, the chanting hearts of men?

What of a Promised Land, where honey drips,

Where flowing milk supplies with nourishment?

What of vain prayers and wasted sacrament?

Had He not risen—

Women at the Tomb,

What of the unbroken shackles that ye knew?

What of your sisters, weeping for their doom,

Fearful of clouds all sunless to their view?

What of the depths your misery had found?

What of your souls' Sin pinioned to the ground?

But He has risen!—

As the prophets said,

As women at the Tomb believed.

The Christ has risen Who was three days dead,

Dead while the faithful bent in prayer and grieved.

Shout, for the Risen One with nail-torn hands

Reigns King eternal o'er His blood-bought lands!

Jewish Missionary Magazine

Girls' Circle Program

By MRS. JAMES R. LEE, Bellrose, L. I., N. Y.

MISSIONARY BRIDGES

"The Builders of the W. G. M. S. Bridge".

(A study in organization and responsibility)

PROGRAM SUGGESTIONS

"You"—an individual member of your Missionary Society—working together with each and all of the members of your group, *you* give our official board the foundation on which to work; *you* and *your cooperation* enable your chosen officials to send out Laborers (missionaries) to the mission fields in this country and far away to share with the world the Christ we know and love.

Invitations.

Secure as many snapshots of the members of your group as you can. Cut out only the heads and paste one on each invitation card (white card best). Print the card something like this:

"The Builders".

Time: (Snapshot) Place:

Hand them out or mail them to the members so that each has the picture of someone else. This may remind the members that while they have others with whom to cooperate, each has a responsibility and is needed.

Program

Select before the meeting time three persons to outline the work of our organization:

First Person, "The Individual Member".

In the meeting have her speak briefly on her subject and then light a candle and say:

"Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

This person can outline the work of your society and emphasize the need for unity to complete the circle of missions around the world.

Second Person, "The Official

Board".

This person can find in the Annual Report number of the Women's Missionary Magazine pictures of our board members. She can tell of their work and responsibility. Perhaps a letter or card to the Literature Secretary will bring more information. When she has told this story in the meeting this person may light a candle, saying:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up the standard for the people." Isaiah 62:10.

Third Person, "The Laborers".

This person may select three or four of our missionaries at home and abroad and tell something of the work each is doing in her particular field. She may then light a candle and say:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

"Build Well"

You must go on and build today

On what you builded yesterday.

You may want much to pull some out,

To fix anew and change about,
But sure as life and death and day
You must build on from yesterday.

"So build you fair, and build you strong,

And build to last a whole life long.
Prove every stone, make each line true,

That all may be but joy to you.
For sure as life and death and day
Today will make your yesterday."

Mary E. F. Rock in "Poems for Life," Compiled by Thomas

Home Missions Department

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

EZEL NOTES

NEW EQUIPMENT ADDED TO MANUAL TRAINING SHOP

In line with our program to better equip our school plant we have added three new power machines to our Woodworking shop. We have just installed a circular saw, a jig saw and a lathe. This is the first power equipment we have had in our shop. Always we have sought to train our boys in the use of hand tools which they will use at home or on the farm. Now that so many are going away to work in industries we want to give them some training in the use of power machines. At the same time they will be able to make many very useful and practical articles for themselves and the school. Generous gifts of friends helped us to buy this equipment for our shop and as other funds are provided we can make this department even more useful.

LUNCH ROOM REOPENS

With the coming of Miss Mary Glenn, our new Home Economics teacher, we are able to re-open our School Lunch Room, which is serving 150 or more hot lunches each day. Collaborating with the government's School Lunch Program we are serving a "Class A" lunch which is planned to supply a third of the daily requirements of a well balanced diet for a school child. Deficiency diseases and faulty nutrition are frequently found in our midst and we think this is a wonderful way not only to give the boys and girls the food they need but also to train them in a practical way. Others of our friends are helping in this project to provide lunches for those who cannot afford the ten cent charge.

CLOTHING SUPPLY GOING FAST

Although at Christmas time we had built up a good reserve of used cloth-

ing, now we are about "sold out". However, we know that this is the time of year when our good friends will be remembering us as they do their Spring Housecleaning. So we are going ahead with our sales just as long as we have clothing and we have faith that new supplies will soon be received.

BUSES RE-ROUTED OUT OF THE MUD

At the beginning of our second semester we were forced to make some changes in our bus routes. The road to Tom's Branch had become impassible but of course we just couldn't leave our boys and girls down there "stuck in the mud." However, they helped and we managed to find places for some of them to board and the others walked a bit farther. So we turned the bus about half way to Tom's Branch and extended the route to Flat Woods in order to pick up some who were able to walk there. Eight new students have entered school this second semester.

W. A. Heagen, Supt.

SHOWERS OF BLESSING IN FRENCHBURG

By the REVEREND RALPH E. AYERS

We have been greatly blessed in Frenchburg because of the coming of Rev. W. Robert Smith, pastor of the First Church Monmouth. He conducted evangelistic meetings from February 14 through the 18th. His messages were very powerful and appealing. A spirit of deep sincerity and heart searching was manifest and the attendance continued to increase throughout the week.

Preparation for the meetings was made through earnest prayer and by calling in the homes of the neighborhood. All of the teachers in the school shared in this part of the work.

Twelve children responded to the invitation of the minister to accept Christ as their Saviour. On Sabbath morning, February 20th, eleven were received into the membership of the church. The Sacrament of the Lord's Supper was also observed at this time.

We were sorry that Rev. Smith could not have been with us a longer period of time for he had to leave when the interest seemed to be very deep. We are very much burdened for the older students in the School who have not yet made a profession of their faith in Christ and we earnestly desire the prayers of the whole church for them.

Several of the teachers from Frenchburg and the pastor had the privilege during the latter part of January of attending a meeting at Wrigley, Ky., of the Mountain Gospel Fellowship. The day was spent in prayer, Bible study and discussion of the evangelistic work carried on in the hills of Kentucky. We found it very helpful to fellowship with these who are engaged in the same work. This Fellowship group meets about every three months. The next meeting will be held at Frenchburg.

CHRISTMAS AT TAHOMA TERRACE, TACOMA, WASH.

By MISS BETH JOHNSTONE

Because of the constant thoughts of war, and the absence of the usual celebration in many of our homes, the committee decided to make an unusual effort and have an Old Fashioned Christmas Party for young and old, a never-to-be-forgotten party, and so it was.

The advertisement in the district

paper attracted unusual attention. Personal invitations to parents and friends, received prompt and hearty replies. Each class arranged some part of the program, and the "merry, merry" part was to be fun for one and all, ending with the coveted treat.

At last the "Big Day" arrived. After decorating and arranging the entire church, the place was labeled "ready". As you probably know, we do have fogs in this district. Old timers say this year they have been worse than ever before. On this, our big day, the city schools were closed at noon on account of the fog. In mid-afternoon the City cancelled all public meetings, due to an epidemic of flu. Phones in this district are few and far between. The missionary was busy and is still busy, but not still. So our Christmas Party was all off and my heart was sad. To be sure, the treat was given out later, but I'll never forget this Christmas at Tahoma Terrace, flu and fog.

One of our boys in the Navy, home on furlough, was made happy by a gift of a beautifully bound Bible from the Bible School. One of my girls won first prize, of a six dollar Bible, in a Bible memory contest at a conference in Portland, recently. I was quite proud of her.

The year 1944 has rolled in like the ocean breeze, bringing with it tears for lives that will be lost; joy for others because of victories that are sure to come, and faith and hope for all of us. God grant that in our hearts His peace may come.

Here's to Tahoma Terrace in the teeth of fog and flu.

THE PEOPLE OF JAPANESE DESCENT in relocation centers were shocked by the revelation of atrocities against American and Philippino soldiers. Expressions of indignation immediately came from the editors of relocation center newspapers and from the Councils of evacuee residents of the centers. The presence of nearly 10,000 Americans of Japanese descent in the United States Army, a great majority of them volunteers, speaks even more eloquently of the fact that the thousands of loyal Americans of Japanese descent and their non-citizen parents have no sympathy with the ideologies of militarist Japan.

Negro Missions

MRS. H. RAY SHEAR, 206 Inglewood Dr., Pittsburgh 16, Pa.

CONCERNING PRAIRIE MISSION

By PRINCIPAL WILLIAM T. PETERS

Our mission property consists of the Church building, school building, principal's home, a small building where our boarding boys used to stay and a girls' dormitory now used for home economics and as a social center.

But Prairie itself is a civic, social and religious business center for more than five hundred people. The houses are too far apart to show the presence of a town or even a community, but there is a small center where we have a store which also houses the postoffice, a large horse barn which belongs to the Henderson Brothers, and three churches, including our own.

And where do the people live? Why, on the Middle place, the Jones place, the Vaughn place, the Cade place, the Wiltsie place or the Marsh place, or the Henderson place. This situation reveals that very few of our people own any land. The people are poor like the land on which they work. And there is not much, so far as the eye can see, to tell the story of a truly great enterprise.

To get the glorious fact and accomplishments of such an enterprise, one must review the work of many people over a period of more than fifty years. The mission workers employed and sent here by the Boards of the church fulfilled the administrations of ten or more leaders with an estimated number of paid workers, 125. Many of these principals, pastors and teachers had families. A record of their children would be an inspiring chapter to add to the history of United Presbyterian missions. We estimate that about 1,250 pupils, not graduates, have received some training in our school. They will be found in many places. Many

of them have become leaders where they are and have set up other centers of influence.

Throughout the years elementary and junior high school grades have been taught up to a high standard. The girls have been taught sewing and cooking and shop work has been taught a part of the time. Always there has been emphasis on the teaching of the Bible and of Christian ideals, thrift and industry, with the aim of building strong Christian character and of improving home life and the economic condition of the people.

For many years conditions were such throughout the state that our school, although it never offered more than ten grades, attracted pupils from many other communities. That caused the development of a boarding department and the Board's investment in one very fine building for girls. This building was erected in honor of Mrs. Yourd.

A farm project was once an important part of the mission work here. A large tract of farm land was bought with the aim of improving methods of farming and of giving tenants or renters the opportunity of becoming independent farmers and owners. Observers of this worthy effort point to the two things that defeated the main objectives. First, sympathy for the less fortunate caused the land to be settled for the most part by very poor people who needed assistance but who were not very thrifty and ambitious, instead of a more ambitious and intelligent type.

Rev. J. T. Arter was the first pastor of our church. It was he who invited the Session from Millers Ferry to come over and help to organize the church here. His term of service here over-lapped that of Rev.

J. E. James, who was pastor here much longer. Rev. Arter came to be one of our best known preachers. After leaving here he was head of our mission at Athens, Tennessee and later was principal and pastor at Annemanie. While at Prairie he married Miss Minnie Jenkins, one of the early workers at Millers Ferry. Since her husband's death she has been living at Knoxville, Tenn., where she and her two daughters have been influential in educational circles and are a part of the great family of Knoxville College.

During the administration of Rev. J. E. James as pastor and principal, and not long after the school building was erected, a home for the workers was built. This is the building now known as the Principal's Home. Rev. James will also be known for his long years of service at Henderson Institute. The large pecan trees in front of the principal's Home remind the older people of Mrs. James as she is said to have had them put there.

By this time Prof. Oliver had given up his work in the school and was giving all of his time to the farm project.

Then came Rev. and Mrs. Imes, parents of our distinguished president of Knoxville College. Rev. Imes died and was buried here. Their three sons are well remembered by some of the middle-aged people who were pupils, and they relate that one or two of the sons assisted as teachers in the school.

Rev. J. N. Cotton was our next school principal. He brought with him a cousin, N. B. Cotton, who took the place of Mr. Oliver as farm manager. These two with their co-workers had things humming for a while, but a feud developed between their families which resulted in a change. Rev. J. N. Cotton took charge of the newly organized mission Canton Bend and Mr. N. B. Cotton went back to Kentucky, I believe. While here

Prof. Cotton had the school building remodeled on the inside to provide a chapel. He remained in our United Presbyterian mission work here in Alabama until his death. His wife like those of Prof. Oliver, Rev. Arter, and our next principal, Prof. Elliot, is still living.

Under Prof. Elliot the school reached its highest peak of popularity. Yourd Hall was erected under his supervision and also a nice home for the farm manager, who by this time had been a student and teacher here and had married Prof. Elliot's wife's sister. This was Prof. I. H. Dumas.

While Prof. Elliot was principal of the school Rev. D. F. White was pastor. Rev. C. H. Johnson served as pastor after Rev. White went to take charge of the mission at Cleveland, Tennessee.

Prof. J. W. E. Wade was principal and finally pastor and principal after Rev. Elliot left. He served for eight years or until the beginning of the present administration, 1929.

A later article should contain more of the life and works of these later workers, about whom it is easier to get facts. We should like to mention other influential workers such of Prof. Cary, of Knoxville College, once a teacher here, Mr. Sally, R. H. Adams, the Robinsons, the Clouds, L. W. Michael, Miss Totten, Miss Upton, Miss Bradford, Mrs. Stevens, now Mrs. Patsie Kennedy, at Knoxville College, Mr. Homer Fowler, Mr. Auhern, now at Annemanie, Dr. and Mrs. C. H. Johnson upon whom the present principal leaned with security during his first years, and our present pastor, Rev. R. P. Williams, the local leaders whose efforts encouraged the U. P. Church to invest so heavily here, and some of the outstanding students of Prairie Mission, whose lives will help to show a margin on the investment made by the Boards of the church, missionary societies and individuals who had faith

in what God could do with their money. They received much but had not much to offer toward a lasting cooperative, self-sustaining, Christian community. A second cause is now attributed to the ambition of certain leaders who found it more to their liking to deal with the dependent type of farmers and to discourage the more ambitious ones who might have moved onto the place and become owners. However, a great deal of good was done for and through people who were brought into contact with the mission through the farm project. One family bought land and built a nice home and a few other families became permanently located here because of the unusual opportunities for bringing up their children in a better environment.

Our school building was erected in the year 1895 in honor of Mrs. Jennie Hastings Gillespie, the Board's first Junior Secretary. It is said to have been the finest school building in the county that had been erected for colored people up to that time. And it is still a very good building.

This was our first building but it was not the beginning of mission work here. Judge William Henderson came here from the North during reconstruction days. He bought a lot of land and succeeded in developing a very large farm and mercantile business. His success was due in no small measure to the interest he took in Negro farm people upon whom he had to depend for labor. One of the first things he did after settling here was to have a church building erected on the place. Already the Baptist and the Methodist faiths were established in the hearts of our people. So it was necessary to provide alternate Sabbaths for worship in the old church for the two denominations. Meanwhile, a school was conducted in the same house

with funds secured from the county through the influence of Judge Henderson. The first teacher was a white man by the name of McCaskie. Elisha Robins and Julia Bennett, both colored, taught later.

It must have been about 1890 when Judge Henderson moved to the other side of the river from here and through contacting some of his friends succeeded in interesting the United Presbyterian Church in starting mission work at Millers Ferry. It was then that a group of our people at Prairie petitioned the Freedmen's Board for the establishment of a school here. The request was granted and the very land on which the old church had been built became mission property. This work brought in United Presbyterian leaders educated at Knoxville College, with their families.

It wasn't long before there was enough of these, and others whom they influenced, to make them ambitious for an organized U. P. church that they might attend. The church was duly organized with the assistance of Rev. C. H. Johnson and his Session, who had already organized the church at Millers Ferry. The other two congregations continued to worship in the old church after the mission school was started, but soon after the new church was organized, built their own church houses.

The first United Presbyterian school principal here was Prof. H. J. Oliver. He and his wife were very energetic workers. Besides teaching school they operated a farm and started the project which we have mentioned. Mrs. Oliver still lives and when we last heard from her she was still teaching in Jefferson county. She has a son who is one of the leading educators of the state.

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

APRIL 1944

PLANTING OR FLOWER MOON

1944 GREAT SUNS

THE CHEROKEE MISSION

It is a reality now, and working. There is "a man trained to use his hands, his heart, and his head, who goes in among people as one of them". (Quoted from "For All of Life"). The Rev. George W. Smith is that man.

The little chapel is on a plot of ground which adjoins the property of the Cave Springs Government School and is an ideal spot for a demonstration farm and garden plot.

One phase of the work which has impressed our missionary as most important is to encourage these first Americans to help themselves, to have a little home, a good garden that will produce food for the family, to have a few chickens, a cow, a hog, etc. Also to have them plant some flowers, shrubs, fruit trees, grapes, etc., and this can be done best by having it demonstrated before their eyes.

A kind friend from Kansas sent a gift of five dollars for the work and it has already been set aside to purchase garden seeds.

This might well be the beginning of the "Lord's Acre Plan" in the Ozarks where the farmer dedicates to the church the produce of a given piece of ground, and when there is very little land a row of vegetables might be so devoted or the family might raise a goat or a chicken or a "missionary" pig.

Zero weather and closed roads because of heavy snow falls made calling in these little humble homes very difficult, as much of the visiting had to be done afoot. There has been much illness, and flu and pneumonia were prevalent.

Clothing was taken to the sick folk, but on Fridays and Saturdays the missionary would be at the little chapel to give clothing to the needy

who would come for it. "Many children that did not have clothes fit to wear to school are now able to attend school and come out to the Church services. I wish we could have taken a picture of our friends as they left the chapel with large sacks and bundles on their backs full of clothes they have needed so long. Every man, woman and child received clothes, many were able to outfit their whole family with good shoes, and there was a bushel basket full of stockings and socks of all sizes and colors. Surely God will richly bless a church that has done for a new mission field what the United Presbyterian Church has done for our Cherokee Indian friends", writes the missionary.

The missionary and the secretary are deeply grateful for the thoughtfulness and generosity shown by friends of the mission, and we covet prayer for them, for "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

HOME MISSIONS COUNCIL NOTES

It is noteworthy that the American Indian has contributed the largest percentage of any race group to the armed forces, about 17,000; and the same is true also in relation to war industries, for about 40,000 have left the reservations and Indian communities to work in defense projects.

The first and only Indian chaplain to be appointed is Rev. James C. Ottipoby, who is a Comanche Indian, the first college graduate from that tribe. He has served as a missionary to his own people for a number of years and is a member of the Reformed Church in America. His last assignment was under the Home Mission Council, when he served as a

missionary at Albuquerque, New Mexico, in charge of the Indian work at the school and in the city.

Indian interests are becoming increasingly serious in Washington. A number of bills are pending in Congress having as their object the giving to the American Indian more independence and greater responsibility. The question of wardship has been studied for years by a committee and a booklet, "Indian Wardship", has now been released by The Home Missions Council of North America, (397 Fourth Avenue, New York, N. Y. Price .15 cents.) This book will be very helpful in preparation for the book on Indians by Dr. G. E. E. Lindquist, which will soon be released from the press for the 1944-45 Home Mission study.

The Council began a new type of work this year by placing a worker in the Southwest to work among Indians who have moved to new areas for war work, chiefly in mines and ordnance plants. Miss Bertha Eckert for many years Secretary of Indian work of the Y. W. C. A. and well acquainted with the Indians in this area, has taken up this work. The Indians are living outside of towns in shack-type buildings and wherever denominational churches are near to the defense areas they will be encouraged to carry on work for these Indians.

ARROWS

ROMANS 10:1 (FOR INDIANS)

Their greatest need is *salvation*. I see very little hope for any of them until they turn to the *Lord*. Most of them seem entirely indifferent to spiritual things: drinking, gambling and loose living is the order of the day with some of them. A few seem to have more serious thoughts of late, however. Several women have come to me in the last months to talk about spiritual things. The so-called Shaker preacher broke off with the Shakers some weeks ago and I believe this is a definite an-

swer to prayer. The Indians seem personally friendly to us and we are just *waiting on the Lord for them to turn to Him and be transformed by the mighty working of His Spirit*. Then, and then alone will they have the power to give up these things that are now wrecking their lives in every way.

Some of the younger Indians are receiving big wages now, working at the Government Airport, at the new Saw-mill, etc. Some of these are trying to save some of their money. One of my Indian neighbors (the mother is a granddaughter of Robert Smith) told me the other day that they were buying a bond almost every week and the children were continually buying war savings' stamps. They seem to have some idea of thrift and we hope their tribe will increase! They have been friendly to me, the mother at various times bringing me some fresh fish, home-made bread or cookies, etc. However, except when we have special meetings, they do not come to the church.

The Indian attitude to the church here is very strange, and amusing if it were not so tragic. Just recently I heard an Indian woman speak of the church saying, with seeming pride, that they had a fine church here and a good, *real* minister. She never comes though except for funerals, etc., but seems to think the church is just for special things like weddings and funerals and Christmas celebrations! How we long to see men raised up like Robert Smith and Elijah Miller, and a host of believers who will love God's House and His Word.

According to "The Tomahawk" many boys from this Reservation are in the service of their country. I cannot help thinking what a change all this will mean to them and what a blessing they could become to their people if they should become earnest Christians while away from home.

H. T. N.

Foreign Missions

Mrs. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS MAY

Mrs. G. G. Gutteridge (nee Mary M. Stevenson) May 11
Miss Flora Jameson May 13

Miss Dora Mason May 14
Miss Lois Kingan May 22
Miss E. Verna Pillow May 27
Mrs. A. F. Huish May 30

Many letters come to us which show interest in our work. One received recently is full of enthusiasm and satisfaction in the fact that one of the smallest presbyterials has made pledges for the full amount of the salary of its special missionary—this of course in addition to payments to all seven Departments of Work under the Women's General

four dollars a day. Many others in our societies are giving sacrificially and generously—many who have little to give but their interest and prayers."

It is well, however, to have a plan for giving as sometimes we think we are giving our full share when we are not doing too much. One good Christian woman once said: "I am sure I give more than the tenth—why I think I give a twentieth." One good way is to give a tenth to our income to the Lord's work. It is sometimes difficult to know just what the tenth is; but why not try keeping books and putting down in figures exactly what we receive and what we give. We may be surprised. Try it!

INDIA

We are glad to know that Dr. and Mrs. Bergsma and their family have arrived safely in the United States and are now at their home in Grand Rapids, Michigan. We do appreciate greatly the fact that Dr. Bergsma took charge of the work in Memorial Hospital when Dr. Hunsberger had to leave for America on account of her health. We know that Dr. Bergsma's furlough was overdue at that time but he graciously carried on the work until he too found it necessary to leave the field.

Our missionaries have been much interested in Miss Lilli Seelig, a German refugee, who assisted in our medical work for several years. Dr. Seelig was baptized while serving in Memorial Hospital and proved a very helpful member of the staff but entered military service last summer



MISS KATHRYN BEATTIE
Missionary to India, 1920-1944

Missionary Society. The writer says: "To me it is marvelous how God will overrule and provide when we are willing to trust Him and work in faith. One of these societies is made up of folk who do not have much of this world's goods, but here is what some have done: raised strawberries, peas, tomatoes, turnips, watermelons, broilers and turkeys. Some have crocheted an afghan, made lace, sold eggs, greeting cards and Christmas cards, and are now going three days a week, two at a time, to the High School and selling hot food and cocoa to the students and have been clearing from two to

and was transferred from our part of India. Word has now come of her recent marriage to Col. Blackburn, whom she met while stationed in Sialkot. She will continue in military service for the present.

Dr. and Mrs. Vroon of Taxila Hospital spent the month of January in Sialkot as the Mission had asked that he give some time to overseeing our work in Memorial Hospital.

Sorrow is expressed by the India missionaries in the loss of Miss Kate Spencer. They felt she was a person with vision for the developing of those with whom she worked; she was a quiet worker but most sincere.

Miss Evelyn Cathcart tells that the Junior Societies of the Punjab made a special this year of helping the children of lepers at Christmas time. She was given Rs. 23 and asked to buy the gifts. She bought a cake of Lifebuoy soap and an orange for each of the 37 children. Everyone over seven got a pencil and those under four got a pair of cotton socks. Others had a colored plaything, marbles, or a handkerchief.

Some of the missionaries are expecting to come home on furlough in the spring, reaching America if possible by summer. Mr. and Mrs. Christy and the Misses Helen Artman, Frances Brown, and Laura MacLachlan are to come, while a number of others whose furloughs were due have been requested to remain for another year. All the missionaries are reported to be in good health and they are busy in schools and in camp; the work is going on as usual in so far as the depleted staff will permit.

Miss Rose McCullough, who spent 55 years in missionary service in India, celebrated her 94th birthday in her home in Greenwood, Missouri, on February 15. She has now come East to live in our Home for the Aged in Pittsburgh. Miss Kate Hill and Mrs. John C. Heinrich packed her

trunks and Mrs. Heinrich accompanied her on the long journey. Miss McCullough was able to meet many friends at the Reception given in the home on February 22.

Once again our sympathy goes out to India in the loss of another of her faithful, efficient missionaries. Miss Kathryn Beattie died in Columbia Hospital, Pittsburgh, on Thursday evening, March 2. She went out to India in 1920. The last years of Miss Beattie's life in India were spent in charge of the girls' schools in Lyallpur and Martinpur, where she had large responsibilities. Her health broke and she was in the hospital in India for some time; she improved somewhat but in the spring of 1943 it seemed imperative that she come to America. She had to come via South Africa and was delayed there for some weeks but reached Pittsburgh on June 16. Arrangements were made for her to enter Columbia Hospital immediately but on her way she stopped at the meeting of our General Convention and spoke for a few minutes. Miss Beattie has shown great patience and fortitude in bearing the suffering and weakness of the intervening months, but for her it was a blessed release when the Master took her to be with Him in the Heavenly Home.

ETHIOPIA

Letters have been received from Miss Isabel Blair and Miss Ruth C. Beatty, written just after they arrived in Cairo, Egypt, on their way to Ethiopia. They did not tell much about their journey but in giving some of their impressions stated that many of the missionaries who have been carrying on in Egypt for nine years without much rest look tired and worn from their heavy responsibilities. They thought Miss Elizabeth McKibben, R.N., was looking exceptionally well, although she has a very difficult place to fill in Tanta Hospital. She is up daily at 5:30

and on the job all day. Miss McKibben was a missionary in Ethiopia until the time of the Italian occupation and after her furlough (since she could not go to Ethiopia) went to Tanta Hospital, where she has served for nine years. Much as she would like to return to Ethiopia, she feels she cannot leave until another nurse is sent out to take her place in Tanta. Miss Blair is much concerned about the difficulty the missionaries have in securing the necessary clothing. Any articles of clothing that can be sent and especially hose, will be much appreciated. She says common lisle stockings made there cost \$2.40 and the rayon are still more expensive. The last word we had of these travelers to Ethiopia was that they were visiting Miss Aulora McIntyre in Wad Medani, The Sudan.

We are glad to know that after many weeks Rev. Bruce Buchanan has reached Ethiopia and that Mrs. Pollock is to be the first resident worker in Gore station, which is soon to be reopened, D. V. "Mrs. Pollock has been making herself very useful at Sayo by occasionally relieving Dr. Dougherty in the hospital and also running a household with an equipment that would distract the average American housekeeper."

THE SUDAN

Reports of the last year's work are beginning to come in and, as usual, Miss Aulora McIntyre's is the first received. This report will be printed in the annual number of *The Womens Missionary Magazine*. Miss McIntyre said: "Our work has gone very well and has shown good progress along all lines. Things here in Medani are quiet. I am very much alone now as the C. M. S. missionary head of the Girls' School here, with whom I frequently visit, has gone to England for a short furlough. I rarely see anyone with whom to speak my own language. My teachers know some English and I often use English sentences with them, but

they understand my Arabic better than my English."

"I enjoyed a few days' visit with Ruth Beatty as she was waiting to start South. She and Isabel Blair left a week ago; they should be in Doleib Hill now (January 17), but no one knows when or how they will get on from there. It looks as if they might have to do some more waiting, although there is a possibility of their getting on before River traffic opens to Gambeila in June."

Miss McIntyre is disappointed that the missionaries detained in America have not been able to get over as all now on the field are overdue for furlough. She speaks of the weather as being very difficult. She says: "No one who has not spent a year here in The Sudan has any idea of this climate. A week or two spent in the best season gives no idea of the other ten or eleven months."

We have been very much interested in the marriage of Ellen Smith and wish her a great deal of happiness. She will be much missed in our work but she has offered to continue to teach in the Girls' Boarding School at Khartum North until the end of the school year.

EGYPT

Writing on February 1, Mrs. Ada Dunlap of the Fayoum tells of her work in a very interesting way and also changes our idea of some of the weather conditions in Egypt:

"We have had bitterly cold weather these last three weeks. It is making up for the unseasonably hot weather we had in October and November, I think. But we remind ourselves that soon we will be too warm and try to keep busy. It has been hard on the poor people and we have not been able to help much as cloth is rationed and we have not been able to get all we needed for our own workers and children. All our garments are used up and gone long ago. The pinch is really pinching now. There are so

many things we cannot get at any price and what are available are expensive; but we are all well and so thankful for that. Our garden is a big help and we raise vegetables in it. And each evening we light a fire in the wee grate in our living room from wood raised around the playground. All our workers who live in the house and the children who live here too gather in around the fire and we all get thawed out before bedtime. This is a lovely place to live and we do appreciate having such a nice home. Miss Bell is a wonderful woman and I count it a privilege to have had three years with her.

"The work in the District is going on well. Dear Sitt Miriam had a stroke the last of August and after three days the Lord took her to be with him. The last months she had so often said, 'to be with the Lord is better.' We miss her, but her niece is here and has taken over all her visits so there has been practically no break in the visits and lessons. It is hard to get transportation these days. Everything on trains and buses is old and one is never sure one will arrive when starting out. We still go out on our village rounds but pay much more per trip than we did, of course. Our driver's automobile is wearing out. But we will keep going as long as there is a way for us to get there."

We feel that you will enjoy sharing parts of Miss Davida Finney's letter of February 2: "Association recently voted to place the 'Ibis' at the disposal of women missionaries, asking your Board to take over the expense involved. I want to tell you how very glad I am that this decision was reached. Miss Dwight and I used the 'Ibis' during most of the months of December and January. During this time we visited thirty towns and villages. We were able to travel in comfort, have sufficient time in each place to do our business satisfactorily, to have rests between

visits, and both of us returned in very good physical condition. Last year Miss Halana and I spent the month of January in visits to 37 towns and villages. We were forced to undergo great physical inconvenience in order to get about, for many of the villages and towns are not on the railroad. We went by bus, on donkey, or on foot. Having a mission boat relieves us of almost all inconvenience.

"Then, too, we were able to bring friends to the boat, I to show them books, Miss Dwight to come into closer personal contacts with them. We both look forward to holding whole-day conferences on the boat in the future. We found it extremely easy and helpful to work together. She and her Bible women held meetings for women and talked to the pastor about work for women. Miss Halana and I used the time of the women's meeting to meet with the pastor and others, inspecting the library and discussing plans. We shared the expense of the trips. Work for literature combines very well with work done by evangelistic missionaries, and both gain by having Egyptian co-workers living with us on the boat. I am hoping that when Mrs. Seiver returns, and others, we shall be able to work out a nine-month program for the use of the 'Ibis'. In addition, the boat will be available for the use of the women in the summer if they care to use it as a summer holiday place. Two years ago I had one month on the 'Ibis' and feel it is the best holiday I have ever had in Egypt. If I do not go out of the country this summer, I want at least that much time on the boat again."

Miss Finney is very anxious to get home to see family and friends but doesn't want to leave while there is so little possibility for return. We hope and pray that the time may soon come when assurance of return to the field of those detained in America may be very definite.

Junior Department

By MRS. PAUL M. HAAS, Secretary, 260 Lora Ave., Youngstown, Ohio

The May program on the Sudan can take the form of a Radio program. Improvise a microphone. Be certain that the announcer has a proper sense of the dramatic, and that all participants are well prepared. Use large free hand map of Sudan as background upon which each missionary may indicate her station before she speaks. Select radio material from the following topics, develop it with imagination and broadcast with enthusiasm.

Announcer: This is station S-U-D-A-N, Africa, the United Presbyterian Broadcasting System. Mrs. Ried F. Shields, Khartum, announcing.

1. Our Altar Service will be conducted by Rev. Leander Finley, Omdurman.

Song—"The Light of the World is Jesus", B. S. H. p. 247.

Scripture—"Feed my sheep", John 21:12-19.

Prayer

2. Poetry of Africa. Miss Una Coie Khartum will read a poem composed by a devoted Christian, Hosea K. Myabonga, son of a native king in Africa.

"Give a thought to Africa!

'Neath the burning sun,
Hosts of weary hearts are there,
Waiting to be won.

Many idols have they,
But from swamp and clod
Many a voice is crying out
For the living God.

"Breathe a prayer for Africa!

O Thou God of love,
Send thy blessing on the tribes,
From Thy home above.
Swarthy lips when moved by grace
Can most sweetly sing;
Pray that Afric's heart may be
Loyal to our King.

"Give your love to Africa!
There our brothers call,

Bring release from slavery,
Break sin's bitter thrall.
White shall love the black man,
Each forget the past;
In the Father's house above,
All will meet at last."

3. "Information Please", conducted by Rev. W. J. Adair of Nasir. Several Juniors should secure information from encyclopedia concerning the Sudan as to climate, flora fauna, history, etc., and prepare short, snappy questions and answers.
4. "A Junior in the Sudan", by Mrs. Glen Fleming. (Leaflet, "Little Pink Badge". T. O. Dept.)
5. "Charms and Witchcraft in a Land without Christ", related by Miss Mary Coie of Omdurman. (Leaflet "Witch Doctors and Charms", Mary Isham)
6. "Red, Rash, and Religious", presented as a drama. (Pamphlet 15c at U. P. Bookstore. Excellent material for entire meeting if desired.)
7. "Famine. Physical, Mental, Spiritual", presented by Rev. Don McClure of Akobo. ("United Presbyterian", Nov. 8, 1943, pp. 28, 29. Dec. 6, 1943, pp. 14, 15)
8. "S. O. S." "Helping the Shullas Help Themselves", by Miss Elsie Grove, on furlough from Doleib Hill. W.M.M., Dec., 1943, pp. 208-210.
9. "The Lamplighter", presented by Mrs. Fleming of Doleib Hill. W.M.M., Dec., 1943, pp. 221-222.
10. "Good News", from Miss Frances Turk, R.N., Khartoum. W.M.M., Sept., 1943, pp. 33-34.
11. "On the Slave Trail", by Miss Aulora McIntyre, Wad Medani. (Pamphlet 3c)
12. "Bleeding Africa", told by Miss Ray Huffman, R.N., Nasir. (Pamphlets, "Hugh T. McLaugh-

- lin", by Sowash 3c; "Medical Work without a Doctor", by Oyler 2c)
13. "Round Table Discussion of Missions in the Sudan", conducted by Miss Blanche Soule, R.N., Nasir, and Miss Marguerite McClellan, Khartum. (Pamphlet by McCreery 3c)
 14. "Mrs. Oyler's Story Hour". Tales of the Sudan in April and May J.M.M.

VISITING MISS EWING

By MRS. HARRIET S. BOOBYER,
St. Petersburg, Fla.

Going to visit Miss Mary Ewing is a long journey and many are the sights one sees along the way but none more welcome than the town of Malakal, for here we leave our boat to go by car to the mission at Doleib Hill. There is not much of a "hill" there, as many of us know hills, but there are many palm trees—doleib palms—on the rise of ground on which the mission stands and you can see them from far away marking the end of your long journey.

If you are not tired from your trip, you will be interested as you come into the mission compound to see the straw-thatched school buildings and church, the "tukls", homes of the boys who live here and go to the boys' school, and the little clinic building. You will pass first the little house that was Miss Grove's when I visited there, the larger house that was the home of the Reeds and you will find Miss Ewing welcoming you into "the Heasty house", home for many years of Dr. and Mrs. Heasty, for I read in the Junior Magazine that Miss Ewing had moved into this house.

It will be sunset time when you have finished dinner and as you sit on the screened verandah looking down across the mission grounds to the Sobat River, you will think "What a beautiful place!" The three houses are connected by "Palm Avenue", a shady walk under the doleib

palms; the lemon grove is lovely with its glossy, green leaves; the feathery clumps of bamboo by the river bank are graceful and lacy. Strange trees and flowers and shrubs make a picture long remembered.

But I cannot write of Doleib Hill as just a beautiful place, though it has beauty, for we must remember that for Miss Ewing and the other missionaries who live in this isolated place there is much that makes living there a test of courage, dogged endurance and sacrifice. It is a lonely place for American people to live. There is no healthful and relaxing outside recreation and social life. There is no place to go for that little change that means much. Housekeeping has its difficulties, many and tiring. Bugs, ants and lizards want to share your house with you and scorpions hide in your clothes, your shoes and under the furniture, ready with their venomous sting. Mosquitoes are not only an annoyance, they are a positive danger for they may well mean malaria. Poisonous snakes are all too plentiful. Every scratch and cut must be most carefully disinfected for the danger of infection is much greater than any we fear. The drain of health, vitality and nerves in this climate and under these living conditions is constant and wearing.

Yet through the years, many men and women have lived here and worked, and some have died, because of their love for Christ and for these African people who need Him so much in their fear and superstition. And so Miss Ewing stays here and works, her heart yearning over these dark-skinned mothers and their little brown babies and their need of help. They do need her so—her loving sympathy and understanding, her tender hands and her skillful nursing. Could they know the Juniors and that Miss Ewing is *their* missionary, they would say, "Thank you, thank you for sending us the nurse we needed so long."

Temperance and Reform Department

By MRS. CHARLES BRADLEY WARREN, Secretary, 233 Ridge Ave., Pittsburgh 2, Pa.

CITIZENSHIP

For the members of more than 40% of our Women's and Young Women's Societies April 25 is a most important date. It is Primary Election Day in Pennsylvania. On that day we not only *elect* delegates to the National Party Conventions, and state and local Party committeemen and women; but we also nominate Senators and Representatives for both Congress and the General Assembly, as well as judges of State Supreme and Superior Courts.

The Primary election was adopted by the states to get away from the corruption of nomination by conventions. Its main purpose is to give the *people* an opportunity to choose the party's candidates for office. It is the time when the vote of the intelligent Christian citizen carries its greatest weight. The "machine" will have its voters out. Will we be too "busy" or indifferent to go to the polls?

Naturally, election laws differ in different states, but almost all of them make provision for some type of primary election. Know when and how to make your vote count.

Have you read *The Republic* by Charles A. Beard, or the condensations of its chapters published in *Life* weekly since January 17? It will give you much food for thought and discussion, as well as a clearer understanding of our form of government, and a deeper sense of our responsibility as individuals in maintaining that government.

TEMPERANCE

The director of public health of one of our large cities is quoted as saying that 62% of the soldiers in that city developing venereal disease made their contacts in saloons, and that 95% were under the influence of liquor when they picked up their contacts. He stated that many of the contacts were made in saloons which were violating the liquor control laws. Meanwhile the director of public safety of that city and the chairman of the liquor control board quibble over who is responsible for this lack of law enforcement.

Do similar conditions exist in your community? Are you as a citizen and a Christian doing anything about them? The article "V D" in the March issue of *Women's Home Companion* contains pertinent material.

JUVENILE PROBLEMS

As a result of the disruption of home life by the war and all its attendant ills, the juvenile courts and social agencies of many communities have a very pressing need for foster homes for children under their care. The security of a Christian home, the kind and careful training of body, mind and spirit, the loving guidance of their "temporary parents" give these children a chance to develop normally instead of being warped by influence over which they have no control.

"Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me."

THE GOD OF OUR FATHERS

Thy love divine hath led us in the past
In this free land by Thee, our lot is cast;
Be Thou our ruler, guardian, guide and
stay

Thy Word our law, Thy paths our chosen
way.

Refresh Thy people on their toilsome way,
Lead us from night to never-ending day;
Fill all our lives with love and grace divine
And glory, laud and praise be ever Thine.

Daniel C. Roberts

Literature Department

MRS. A. J. RANGLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

READING COURSE LIST

1944-1945

HOME—

The Indian in American Life (Adult study). By G. E. E. Lindquist and collaborators. Cloth \$1, paper 60c.

Speaking of Indians (Girls' Circles and adults). By Ella C. Deloria. Cloth \$1, paper 60c.

Along Indian Trails (Girls' Circles and adults). Paper only, 35c. Compiled by Elizabeth Nelson McBride.

FOREIGN—

West of the Date Line: Christian Pioneering in Southeast Asia. By Constance M. Hallock. (Also study for seniors, young people and adults.) Paper only, 50c.

Unfolding Drama in Southeast Asia. By Basil Mathews. Cloth \$1, paper 60c.

Burma Surgeon. By Gordon S. Sea-Seagrave, Lieutenant Colonel, Medical Corps, U.S.A. Cloth \$3.

Tales from Southeast Asia (Younger Teen Age). By Alice Hudson Lewis. Paper only, 50c.

INSPIRATIONAL—

The Unconquerable. By Charles Tudor Leber. Cloth \$1.50.

Great Nights of the Bible. By Clarence E. McCartney. Cloth \$1.50.

Betty (Teen-Age). By Julia Lake Kellersberger. Cloth \$1.

BIOGRAPHICAL or Other Type Book—

Quit You Like Men. By John McNaugher. Cloth \$1.50.

George Washington Carver. By Rackham Holt. Cloth \$3.50.

The Chiangs of China (All ages). By Elmer T. Clark. Cloth \$1.

A brief description of these books will appear on this page next month.

FOR MAY PROGRAMS

A packet of Organization leaflets, contents as follows:

Department of Work, Purpose and Plan, Isaiah 41:6 Fund, Constitutions for the different age groups, Duties of the group secretaries, Efficiency leaflets for all age groups, If You Are a Treasurer, If You Are a Member, Prayer Group leaflets.

Entire packet at 5c to cover cost of mailing.

"A-B-C" FOLDERS

For Prayer Groups and Prayer Circles

Use them as covers for small program-booklets for your Prayer Group meetings! Or put one at each plate at your society's dinner meeting!

Order from the Literature Department.

5c a dozen

25c a hundred

Tributes

Mrs. Claire Newell

The Ladies' Missionary Society of the Ambridge United Presbyterian Church wishes to pay tribute to the memory of Mrs. Claire Newell, who was "called home" suddenly December 17th, 1943. She was the efficient treasurer of our society for sixteen years, keeping accounts conscientiously and blessing the society with her wise counsel and serene spirit and kindness.

She was a faithful attendant on the church services, and was loved by all who knew her. We thank God for sweet memories of her life among us. Though we miss her, we rejoice with her that her work is finished and that she has heard her Master's approval, "Well done."

To the bereaved husband and to the daughter, Mrs. David Harris, we extend warm sympathy in their great loss.

Mrs. Thomas E. Graham
Mrs. Joseph Gullyes
Mrs. John Roy.
Committee.

Mrs. Elizabeth McDowell

The members of the Women's Missionary Society of the United Presbyterian Church, Covington, New York, desire to pay loving tribute to the memory of Mrs. Elizabeth McDowell who was called to her eternal home, November 2, 1943.

Her faithfulness and service to the church and the Missionary Society will ever remain an inspiration to all who knew her.

To her loved ones we extend our love and sympathy. "Blessed are the dead, who die in the Lord."

Mrs. William Bennett
Mrs. William Bryce
Mrs. Herbert Toal
Committee.

Mrs. I. M. Davidson

The Women's Missionary Society of the Grove United Presbyterian Church of West Middletown pays a loving tribute to the memory of Mrs. I. M. Davidson, who passed to her heavenly home January 17, 1944.

Hers was a fine Christian character, faithful in attendance and a teacher in the Sabbath School, and a worker in the Missionary Society.

To the sons and daughters, in whom the influence of a Godly mother is evidenced, our love and sympathy are ex-

pressed. From her life there flow rivers of living water. Her physical body has gone from us, but her spirit still lingers in the home, the church, and the community.

The Committee.

Mrs. Lydia J. Turner

The Women's Missionary Society of the United Presbyterian Church of Arkansas City, Kansas, wishes to pay loving tribute to the memory of Mrs. Lydia J. Turner, who was called suddenly to her reward January 8, 1944, having almost reached her 96th birthday.

Mrs. Turner's faithful attendance at God's house and her keen interest in missionary and church work gave proof of her love for her Savior.

In appreciation of her faithfulness, the women of the church had made her a Life Member of the Women's General Missionary Society.

Mrs. Turner was a friend to every one in her quiet gentle way and her pleasant smile will ever be missed. Her devotion to her Master will be an example to all who knew her.

"Be thou faithful unto death and I will give thee a crown of life."

Committee.

Mrs. Elizabeth Miller Croft

The Young Women's Missionary Society of the First United Presbyterian Church of East Liverpool, Ohio, wishes to pay tribute to the memory of Mrs. Elizabeth Miller Croft, who was called to her reward, October 23, 1943.

Her loss will be keenly felt not only by our society, which she served faithfully but by the Sabbath School and church as well.

Mrs. Croft's life was a living testimony of her love and loyalty to Christ and His work and her devotion will remain an example to all who knew her.

To her family we extend our sincere sympathy.

May her fine example of Christian living and faithfulness be a challenge to us for greater Christian service.

Mrs. Frank Lunsford
Mrs. John Skidmore
Mrs. Harold Smith
Committee.

Mrs. Belle Buchanan

The Women's Missionary Society of the United Presbyterian Church of Sterling, Kansas, again suffers the loss of a most valuable member and a sister beloved, in the death of Mrs. Belle Buchanan, February 5, 1944.

While we mourn her loss, we rejoice with her family that the Heavenly Father answered her prayer and released her from the years of pain which she had endured with infinite patience.

Mrs. Buchanan's life among us was a benediction, and her children rise up and call her blessed.

Mrs. S. M. Hanlon
Mrs. Sarah Hanna

Mrs. Flora Beitler

The Women's Missionary Society of the United Presbyterian Church of Myoma, Pennsylvania, wishes to pay tribute to the memory of Mrs. Flora Beitler, who was called to her heavenly home October 28, 1943.

Mrs. Beitler's life of faith, patience and cheerfulness was a constant reminder to us of what the life of a true Christian can be. While we miss her we rejoice that she is with her Heavenly Father in whose presence is fullness of joy and pleasure forevermore.

She is safe within the Father's house
Where many mansions be;
O, pray that such a rest may come
Dear friends to you and me.

With thanksgiving for her life with us we extend deepest sympathy to her husband and loved ones.

Mrs. Elizabeth McMurdo
Mrs. Georgia Knox
Committee.

Mrs. E. C. Harbison

The members of the Women's Missionary Society of the Ellwood City, Pennsylvania, church, again pause to offer a tribute of

love and esteem to the memory of one of its faithful and devoted members, Mrs. E. C. Harbison, who passed away in December, 1943.

To her dear ones we extend our sympathy.
Committee.

Miss Martha Meloy

We, the Women's Missionary Society of the Second United Presbyterian Church, wish to pay tribute to the memory of Miss Martha Meloy whom the heavenly Father called to her reward on February 1, 1944.

The coming of Miss Meloy to our community and to our Society added much to its spiritual life—ever faithful and true, we held her in high esteem: a Christian character, courageous and loyal, undaunted by the trivialties of life. She early learned the secret of true living by following the precepts of the Master.

We miss her presence, but a sense of sweet humility and gentle kindness lingers with us as we hold her in loving remembrance. We extend sincere sympathy to her relatives and friends, but rejoice that the fruits of righteousness shall be her inheritance.

Committee,
Mrs. R. A. Rankin,
Chairman

Miss Calista B. McFeatters

The Women's Missionary Society of the United Presbyterian Church of Springdale, Pennsylvania, wishes to pay tribute to the memory of Miss Calista B. McFeatters who was called to her heavenly home on Saturday, February 5, 1944.

Miss McFeatters was always in her place in the different organizations of the church as long as her health permitted. For many years she contributed to several Life Memberships every year.

We deeply regret our loss but we bow to the will of God, who doeth all things well. To her family and friends we extend our deepest sympathy.

Mrs. Della Collins
Mrs. Sara Dubbs
Mrs. C. S. Orr

TREASURER'S REPORT—PARSONAGE PAYMENTS

(Continued from Page 509)

Los Angeles, Culver City-----	120.00	Pittsburgh, Pa., West View-----	100.00
Los Angeles, Florence Avenue-----	35.00	Portland, Oregon, Laurelhurst--	120.00
Lyndhurst, N. J., Reed Memorial	96.67	Reedurban, Ohio -----	150.00
Mercer, Pa., First Church-----	148.00	San Francisco, Second-----	116.01
Monessen, Pa. -----	10.00	Scottdale, Pa. (rent)-----	57.00
Mount Ayr, Iowa-----	115.65	Spokane, Washington -----	120.91
Niagara, N. Y.-----	120.00	Warrendale, Pa. -----	800.00
Oil City, Pa., Hasson Heights---	125.56	Washington, D. C., River Road--	148.00
Oklahoma City, Okla.,		Wichita, Kansas, First Church---	55.00
Northminster -----	52.52	Wilmington, Delaware, First	
Olympia, Washington,		Church -----	149.52
Westminster -----	444.90	Youngstown, Ohio, Gibson Heights	100.00
Philadelphia, Pa., Mayfair-----	125.56	Youngstown, Ohio, Pleasant Grove	222.00
Pittsburgh, Beverly Heights-----	154.67	Total-----	\$11,071.11

TRANSPORTATION INFORMATION

NEW CONCORD, OHIO—W.G.M.S. CONVENTION—JUNE 13-16, 1944

Complying with instructions, information on travel rates has been secured. The prices quoted may vary a little, since a higher tax may be levied. It is thought that the price on tickets *may* not change. Only certain points are being considered in giving the rates. If any one desires further information, make your wants known. Both rail and bus information is here presented. No reply has come as yet in the matter of instruction for motorists.

To New Concord, Ohio From: Los Angeles, Seattle and Pacific points	Intermediate Round Trip \$105.71	Coach (Tax included) \$94.82	Pullman (One Way)
			Lower berth \$13.42
			Upper berth 10.18
Spokane	96.20	86.46	Lower berth 11.28
			Upper berth 8.64
Denver	72.60	61.33	Lower berth 9.30
			Upper berth 7.04
Nampa	96.20	86.46	Lower berth 10.84
			Upper berth 8.25
Tulsa (via St. Louis)	42.52	34.71	Lower berth 4.51
			Upper berth 3.41
Chicago		16.17	
St. Louis		19.36	
Buffalo		14.36	
New York		20.90	
Philadelphia		18.87	
Washington, D. C.		16.50	
Cleveland		9.41	

BUS RATES—(ROUND TRIP)

St. Louis	\$14.85	Washington, D. C.	15.95
Chicago	12.32	Baltimore	15.95
Indianapolis	8.03	Boston	21.78
New York	18.15	Buffalo	13.20
Pittsburgh	5.28		
Philadelphia	\$15.07		

Ida B. Little

Transportation Secretary

CORRECTION: The name of the writer of the article on page 337 of the February issue of the Magazine should have been Miss Ruth A. Warnock instead of Miss Lillian A. McConnell.

ELEVENTH ANNUAL OBSERVANCE

PRAYER AROUND THE WORLD SERVICE



FRIDAY, JUNE 16, 1944

11 A.M. *Eastern War Time*

BUILDERS

Build you strong, O Children of God's Kingdom;
Ever build with prayer-filled lives and hearts;
Ponder well the plan of Christ the Master,
Seeking wisdom He alone imparts.

Build; for others follow in your pathway.

Build for generations yet to be.

With tools that God Himself has given, further
The Master's plan that all men shall be free.

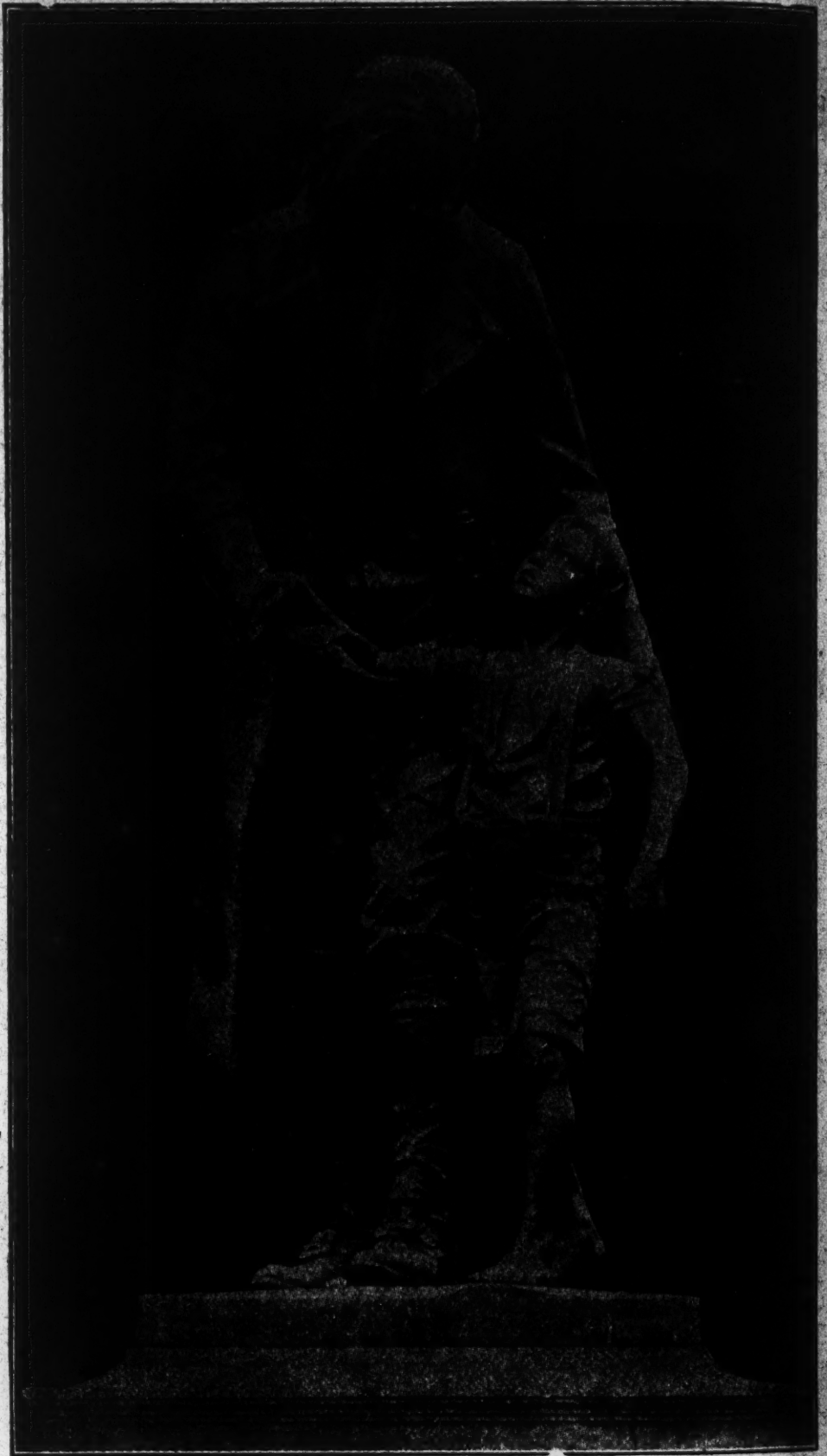
Build you strong, then, Children of God's Kingdom;

Build you for a day beyond today,

When you shall stand before His throne of glory

With treasures you have found along Life's way.

(Mrs. C. W.) *Elsie Wehling Fulton,*
Secretary of Prayer Groups.



PESTALOZZI—(Johann Heinrich 1746-1827)

Swiss Reformer in Education and author. Men and women of many countries came to learn of his methods.